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THE ROSICRUCIAN BROTHERHOOD.

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JUNG-STILLING* gives an account of a visit which he received from a young man of distinction, who accosted him as one of the Superiors in a secret Fraternity. This he disavowed in emphatic terms, at which the visitor demanded:

"How is it, then, that you know of the great and venerable Association in the East, which you have so circumstantially described in your work, the *Nostalgia*, even pointing out minutely their places of rendezvous in Egypt, on Mount Sinai, in the Monastery of Kanobin, and under the Temple at Jerusalem?"

About the same time our author received a letter from a prince asking the same question: whence it was that he knew

* Johann Heinrich Jung, better known by his assumed name of "Stilling," was a native of Florenburg, in the duchy of Nassau, Germany, and a man of very remarkable character. His autobiography is worthy to be regarded as a classic in that kind of literature. He was of a sensitive temperament, with an unquenchable desire for learning and a superior faculty of intuition. Goethe, who was his fellow-student at Heidelberg, speaks of him in warm praise. He was the subject of spiritual experiences, many of which he has recorded—some of them the result of extraneous impression, as he afterward perceived, but others of a profounder and genuine character. He was often conscious of events occurring at great distances. Though he was only a peasant by birth and grew up in the humbler conditions of life, he became a scholar and passed through a career of wonderful experiences. He was for several years a professor in the universities of Heidelberg and Marburg, and after that Counsellor of Justice to the Grand Duke of Baden. His death took place April 2, 1817, in his seventy-seventh year. He wrote many works in German, three of which have been translated into English.

anything of the Association in the East; acknowledging that the fact was as he had described it. Stilling gives an explanation in his autobiography, showing that he wrote the book while under a peculiar influence similar to that of John Bunyan when engaged upon his famous allegory, "The Pilgrim's Progress." * In another of his works, however, Stilling has been more explicit. We find there the mention of "a book written by Christian Rosenkreutz," in which was an account of the visit of that personage to the Holy Land, his discovery of the secret society of wise and learned men from whom he received the knowledge of the Hermetic philosophy, and the founding by him, after his return to Europe, of the Order of the Golden Cross.

The existence of the Rosicrucian Brotherhood, its aims and mode of operation, have been subjects of much question and curious speculation. The first information respecting it appears to have been given in the earlier years of the seventeenth century. This was a period when a calamitous condition existed everywhere among the people of Europe, and thoughtful minds were widely awake to the necessity of amelioration. Vivid expectations had begun to be entertained of some great change, religious and social, which should be more complete and radical than any that had ever before occurred. It was anticipated by far-seeing minds and prognosticated by those of more visionary tendencies. Even Paracelsus had predicted an approaching revolution, declaring the comet which appeared in the year 1572 to be its sign and harbinger.

When, in the earlier years of the seventeenth century, three anonymous pamphlets were published which related to the subject then engrossing general attention, and purported to be official documents of a secret fraternity, Germany and other

* "His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul and animated him so much that he could scarcely write with the rapidity which the flow of ideas required. The whole work took quite another form and the composition quite another tendency to that which he had proposed at the commencement."—*Stilling's "Years of Tuition."*

countries were ablaze with eager curiosity. The first of these publications bore the imposing title of "The Universal Reformation." It was a dialogue composed after the style of Plutarch's "Banquet of Wise Men," and set forth the woful condition of the time, with several proposed remedies. Bound up with it was a little treatise entitled "*Fama Fraternitatis;* or, An Account of the Brothers of the Most Worthy Order of the Rosy Cross." This was addressed to learned men everywhere, and to the rulers of Europe. It contained the legend of the mysterious "C. R. C." (Christian Rosen Creutz), with a sketch of the Fraternity and a solicitation to take part in its work. A "Confession of the Rosicrucian Brotherhood" also appeared, explaining the belief and purposes cherished by the members. Another publication was "The Chymical Marriage," which was described on the title-page as having been written by Christian Rosenkreutz himself in the year 1459. This work is generally regarded by critics as the oldest of the Rosicrucian documents, and upon it the whole problem of the history of the Order appears to depend.

All Germany was aroused to a high pitch of excitement. The Brotherhood was denounced as heretical, even atheistic. Some went so far as to demand its suppression by the arm of the Civil Power, as the Knights of the Temple had been suppressed in France. Theosophers and mystics were numerous at that time, and they welcomed the publications as messages from heaven. They wrote numerous pamphlets in defence, and publicly addressed letters to the Brothers asking to be admitted to their number. Many of these are still in existence in the library of the University of Göttingen. Among the applicants was Michael Maier, physician to the Emperor Rudolph II. He shared his master's enthusiasm for alchemy and other transcendent learning. His endeavors to obtain personal knowledge of the Fraternity, it is said, were not successful; nevertheless he vindicated its character and objects in numerous pamphlets. He visited England in his zeal, and became intimate with distinguished persons of like tastes and aspirations.

Descartes, the celebrated French philosopher, while so-

journing in Swabia in 1619, also endeavored to find assemblages of the mystic Brotherhood. He was not able, however, to obtain any satisfactory information. The very existence of the Order was concealed by the profoundest secrecy. The fact that an individual professed to be a member was a certain proof that he was not. All who wrote about it were careful to disavow any personal connection. Neither attack nor blandishment elicited a response. Men finally became weary of the subject, and some even avowed their utter disbelief in the existence of such an Order. Leibnitz, who has been himself reputed as an alchemist and member of a Rosicrucian society in Nuremburg, declared that everything that had been said about the Fraternity was the invention of some clever person. There is possibly an equivocal meaning to this utterance, but it has been widely accepted as a testimony that the whole story of the Rosicrucians was simply a romance. The credit of its fabrication was assigned by general consent to a Lutheran clergyman, Johann Valentin Andreä, who was for many years chaplain to the Grand Duke of Würtemberg. We may not, however, concur in the verdict thus rendered. The simple statement of Jung-Stilling appears conclusive. We can reasonably accept what has been written and believed as an admonition to seek the truth in other directions. There *was* such a Brotherhood, having ends that were honorable and praiseworthy. Our enthusiasm for better knowing is therefore meritorious. We may bear in mind that the spirit that denies is not a Lucifer bringing the dawn, but a Mephistophelian genius that loves not the light.

The treatise of the late Hargrave Jennings upon "The Rosicrucians: their Rites and Mysteries" is admirably calculated to give the impression that the Fraternity was closely allied and perhaps actually affiliated to the other secret societies. The characteristic emblem, the Rose upon the Cross, which prefigures at once its name and aim, had likewise been a badge of the Knights of the Temple. Its occult meaning is well known to the intelligent. Indeed, the rose has been esteemed as sacred and arcane by the people of many countries.

It represents every sanctity in life and religion, and therefore signifies the obligation to silence and secrecy. The Templars probably adopted the symbol from their congeners in the East. We may not, however, regard such similarities as positive evidence of original identity. Many religions exist with close analogies of rite and doctrine, yet having no actual affiliation. The same thing may be true of secret fraternities. We find no valid evidence that the Rosicrucians were in any sense the lineal descendants of the Templars, or indeed of any other association. They may have succeeded to some of the aims, but in essentials they must be regarded as peculiar and distinct.

It is easy to trace a familiar resemblance of their utterances to those of Paracelsus. Indeed, if we consider the story of Rosenkreutz to be purely an allegory, we may reasonably conceive of him as the precursor of the movement. He is actually depicted in the earliest Rosicrucian works as one of the "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him." It is also added that, although he was not a member of the Brotherhood, he had read its "Book M," * and had been exalted thereby in his conceptions. He did not succeed, however, in bringing others over to his views. "He was so hindered in his course," says the *Fama*, "that he was never able peaceably to confer with others of the knowledge and understanding that he had of Nature." If we examine his works and those of the Rosicrucian writers we shall find like sentiments and forms of expression—an aspiration for what is highest and best, enthusiasm for true knowledge, and unselfish regard for the welfare of human beings. It is not difficult to carry the parallel further. The cardinal virtues of faith, hope, and charity, in their full import, are alike Rosicrucian and Paracelsian.

Mr. Arthur Edward Waite, in his work upon the "Real History of the Rosicrucians," has discarded the claim to originality and great antiquity as being little else than mere assumption. He does not, however, reject entirely the genuineness of the occult wisdom, but confesses that he is inclined to

* Said to mean the "Macrocosm and Microcosm."

think that the darkness which covered the recondite systems connected with the Rosicrucians covered a real and possibly a recoverable knowledge. He only insists that that darkness is not of our making, nor of our age; and that as circumstances have radically changed, that knowledge is no longer worth preserving.

It has also been suggested, and with a remarkable show of plausibility, that the actual founder of the Rosicrucian Order was no other than the celebrated Francis Bacon. This hypothesis is supported by the analogies in his career, and those found in his writings, with the authentic records of the Brotherhood. The legend represents Christian Rosenkreutz as journeying to the East while yet a youth of fifteen years. "By his skill in physic," we are told, "he obtained much favor with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought and how Nature was discovered to them." Making his way to them the next year, "the Wise Men received him, not as a stranger but as one whom they had long expected, and showed him other secrets, to his great wonderment."

While there, Rosenkreutz is declared to have translated the "Book M" into Latin, and afterward he brought his translation away with him. He spent several years in the southern countries of Europe. Soon, however, contrary to what he had hoped and expected, he found that the men of learning feared the loss of fame and wealth if they laid aside the old methods for his. He accordingly returned to Germany, and there proceeded to elaborate what he had learned into a more complete system. He was now desirous to prosecute the work of universal reformation, which from the beginning he had contemplated. Accordingly, with this purpose, he took into his confidence three other persons of assured fidelity, who should commit to writing his directions and instructions.

"The Fraternity of the Rosie Cross began after this manner," the official statement informs us, "namely: First, by four persons only, and by them was made the Magical Language and Writing, with a large Dictionary, which we yet dayly use

to God's praise and glory, and do finde great wisdom therein." The work, however, was too heavy for them, and the number was increased to eight, "by whom was collected a Book or Volumn of all that which man can desire, wish, or hope for." They then separated themselves into several countries in order that their *Axiomata* might in secret be more profoundly examined by the learned, and that they might themselves be able to inform one another of whatever they might observe or perceive.

In this account it is very easy to trace analogies and even close resemblances to the history of Bacon. He also was a man of mystery, little known except to those who were intimate with him. He wrote much in ambiguous terms after the Rosicrucian manner, employing similar phrases and modes of expression, and in particular made extensive use of feigned names, initials, and pass-words in his private letters. He began his career like Rosenkreutz, in extreme youth, and early conceived a plan of general reformation. It was at that time a dark period in Europe. Religious conflict and persecution were raging everywhere, accompanied by cruelty almost beyond a parallel and by frightful misery of the common people. It was nowhere safe for any one to utter his convictions freely. The prison, the rack, and the fagot were employed to silence dissent. The only safe mode of procedure was by means of a secret society and the use of language that would admit a double interpretation.

This, it is intimated, was the course pursued by Bacon. He had been carefully trained by a Puritan mother, herself proficient in Greek and Roman literature. Hence at an early age he became acquainted with every school of ancient philosophy. His manners were characterized in youth by a gravity beyond his years, and in mature age by a look as though he pitied men. In 1752, when hardly twelve years old, he with his brother entered Trinity College at Cambridge, but left it three years afterward without taking the degree, and greatly dissatisfied with the quality of the instruction. He remained at home the next year, when, it is supposed, he entered upon the study of the

Arabian writers—Razes, Avenzoar, Averroes, Avicenna, and other Arabic physicians * and Hermetic writers.

During this early period he formed the project of a better method of study, which he afterward elaborated and carried into successful operation. "With him," says a biographer, "the gift of seeing in prophetic vision what might be and ought to be was united with the practical talent of devising means and handling minute details. He could at once imagine like a poet and execute like a clerk of the works." At the age of sixteen he accompanied the English Embassy to France, where he spent three years in literary composition and in familiar correspondence with the learned men of Southern Europe. His father dying, he was obliged to return to England and engage in active professional life. By no means, however, did he lose sight of his cherished purpose. It was his aim, so far as he was able, to occupy and extend the field of learning, and to devote the results of the work to the benefit of all, not sparing himself or regarding private advantage or profit. "I have as *vast contemplative ends* as I have moderate civil ends," he declared; "for I have taken all knowledge to be my province. This—whether it be curiosity or vainglory, or if one may take it favorably, *philanthropia* †—is so fixed in my mind that it cannot be moved." When he wrote this he was actively employed; yet at the same time he was silently collecting material and endeavoring, as is recorded of Rosenkreutz, to find helpers in his contemplated undertaking. He considered the purpose rather than himself. Said he:

"I often advisedly and deliberately throw aside the dignity of my name and wit (if such thing be) in my endeavor to advance human interests; and being one that should properly, perhaps, be an architect in philosophy and in the sciences, I turn common laborer, hodman, anything that is wanted—taking upon myself the burden and execution of many things which must needs be done, and which others, through an inborn pride, shrink from and decline."

* *Hakham*, a wise man, a physician. The Arabian philosophers of the Middle Ages were generally physicians.

† Love of humankind; charity, or unselfish regard for the good of others.

Arcane and philosophic learning, as well as general science, was included within his appointed sphere. "I have been induced to think," says Doctor Rawley, his secretary, "that if there were a beam of knowledge derived from God in these modern times, it was upon him." Bacon early became familiar with the writings of the Grecian sages, and he believed that the myths and fables of the ancient poets involved the secrets and mysteries of religion, government, and philosophy. In imitation of their method, many of his own works were allegoric, and he rose far above the utilitarianism of the time. He possessed the enthusiasm of humanity to a rare degree. He prized what was excellent in every man, learning eagerly from all and regarding no knowledge as too mean or familiar for inquiry.

His views and sentiments upon scientific and esoteric subjects may be found here and there in the various plays of Marlowe, Ben Jonson, and Shakespeare. He studied diligently the works of Paracelsus, and often quoted them. He concurred in the doctrine of that distinguished writer that the principle of life resides in a subtile fluid, or spirit, which permeates every part of the physical organism. He also made experiments himself of a psychologic character, "touching emission of immateriate virtues from the minds and spirits of men, either by affections, or by imaginations, or by other impressions." He was eager to know the "things hid and barred from common sense." It was a problem of his, in regard to the force of imagination, whether constantly and strongly believing that a certain thing shall be will help to the effecting of the thing itself. His decision was that effects do actually result in this way, but that the help in such case is for one man to work by means of another in whom he may create belief, and not by himself.

Whether Bacon established a secret society is a curious question. There has been an abundance of such fraternities from the earliest periods of recorded history. The priesthoods in the various worships may be included in the category of secret orders. It was a practice to form such organizations,

both in order to assure greater facility of action and likewise to escape opprobrium and personal peril. The ends which Bacon had in view were to purify religion and promote reformation of manners, to advance learning, and to alleviate the misery which was almost universal. The Rosicrucian Fraternity, as already remarked, was devoted to like purposes. Besides, the existence of the Order, so far as known, dates from this period. Many of the works of Bacon, particularly the ones which he denominated "Fragments," appear to have been written according to its methods. Those also which relate apparently to scientific or historic matters are actually allegoric, and convey another meaning to those who are able to perceive it.

Indeed, as will be observed by careful comparison, the legend of Christian Rosenkreutz corresponds in its essential features with the personal history of Francis Bacon. So complete is this resemblance that several writers have recorded their conviction that Bacon wrote some of the documents ascribed to Rosenkreutz, and even that he was probably the founder and certainly the mainstay of the Rosicrucian Society. The fact, however, that the formal announcement of the existence of the Brotherhood was first made in Germany would seem to be in conflict with this assumption. To this it may be replied that the works of Bacon had been translated and published in different countries of Europe. His brother Anthony, who appears to have been in close accord with him, spent much time on the Continent, and had ample opportunity to communicate with individuals who might be in sympathy. At the same time, the secrecy required would prevent this from being generally known.

Robert Fludd was the first open supporter of the Rosicrucian Fraternity in England. He is described as a man of immense erudition, a voluminous writer, and a passionate admirer of the Wisdom of the Ancients. He was a physician of distinction and familiar with the writings of Paracelsus and other alchemists of the Middle Ages. Like Bacon, he was zealous in his demand for reformation in the methods of teaching, and he used to declare it impossible for any one to attain the su-

preme summit of knowledge unless he were profoundly versed in the occult meaning of the utterances of the ancient philosophers. The "Temple of the Holy Spirit," which the Rosicrucians desired to make known, was explained by him to be no earthly or temporal abode, but the scriptural House of Wisdom. Unlike others of the Fraternity, he neither wrote anonymously nor made use of synonyms. As if in anticipation of questioning whether he was himself a Rosicrucian, he declared that he, least of any, had deserved such a grace of God; if it had pleased God to have so ordained it, that was enough.

Another notable personage in the Hermetic circle was Thomas Vaughan, better known perhaps by his pen-name of Eugenius Philalethes.* His twin brother, Henry Vaughan, shared in his peculiar sentiments. Thomas Vaughan was for a time a clergyman, but relinquished his profession for more congenial pursuits. He published several recondite works. He avowed unequivocally his belief in the actual existence of the mysterious Order, and in the account of its origin in Arabia, but declared that he had no personal relation with it, and desired none. Nevertheless, he is regarded as a primate and distinguished luminary of the mystic Brotherhood; his disavowal being overlooked, or, more probably, considered as a blind for the uninitiated.

Many curious anecdotes are related of him. It is said that he once carried to a goldsmith a quantity of gold, and that,

* This designation of *Philalethes*, or Lover of the Truth, was adopted by the celebrated Ammonios Sakkas, of Alexandria, the founder of the Eclectic or Neo-Platonic School of Philosophy. He entertained the project of a reconciling of the various conflicting sects by the selection of whatever was true in each of them and combining it into one harmonious system. He at first constituted his pupils into a secret society, obligating them not to divulge his doctrines to any uninitiated person. His more famous disciples were Herennios, the two Origens, Longinus, and the more distinguished Plotinos, afterward the exemplar and principal exponent of the new school. Porphyry, Iamblichos, and the gifted Hypatia also became distinguished teachers. Upon the murder of the latter by a Christian mob, the school was established anew at Athens, where under Proklos, "the second Plato," philosophy attained a complete renascence. Plutarch was also a teacher. Finally it was closed by the Emperor Justinian, but the influence of the Platonic doctrines upon the thinkers of the world continues to the present time.

upon being told by the man that it was an artificial product and had never come from the mines, he hurried away leaving it behind. It was considered the product of transmutation, which the Rosicrucians were supposed to understand and sometimes perform. Others, however, explain the story as a parable. Vaughan made extensive journeys, and accounts are given of his visits to assemblages of the Order in various parts of Europe, and of a voyage to America—making use everywhere of a new name to conceal his identity.

Others have written with more or less appearance of plausibility respecting the Rosicrucians, their extraordinary knowledge and mysterious rites and usages. John Heydon, who lived in the reign of Charles II., was the author of several works of this character. He was of an ascetic temper,* fond of abstruse learning, and possessed a liberal and generous disposition. He was famous for his attainments in occult and other arts, predicting many events and exhibiting skill in various ways. He made journeys into Spain, Italy, Egypt, Arabia, Turkey, and Persia; and his biographer informs us in addition that "truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, and sacrifices." He was careful to deny that he belonged to the Order; yet he made use of the peculiar forms of language, gave names of members, described a place of assembling, and addressed one of his books to the High Priest, or Grand Master.

Other writers of note were Elias Ashmole, Edmund Dickenson, Abbé de Villars (Comte de Gabalis), Eliphas Levi, Kenneth Mackenzie, and the late Lord Bulwer-Lytton. The wonderful romance "Zanoni," written by the author last named, is rich with suggestion. The Brothers are represented as allied to the ancient sages of the East, to the later alchemists, and other learned occultists; as possessing powers usually considered superhuman; as knowing the art of transmutation, the philoso-

* He declined many proposals of advantageous marriage, several times making implacable enemies. Among these was the widow of the celebrated Nicolas Culpeper, the author of several popular works on Herbal Medicine.

pher's stone, and elixir of life; as exercising a wondrous skill in medicine, making use of simples * only, and as exercising their skill and knowledge unselfishly, and for charity alone.

Despite the assumption, however, that the Rosicrucian Fraternity is surrounded by an impermeable secrecy, insomuch that its very existence is disputed, there have been numerous organizations bearing the name. Such a society existed in Germany in the seventeenth century, and its rules were actually published. Nuremberg was regarded as a centre of the Rosicrucians, and Leibnitz, the philosopher, who was also deeply interested in the writings of the alchemists, was a member of the Secret Brotherhood, holding the office of secretary. The society had many branches, extending into other countries. Godfrey Higgins mentioned the Order in his great work, the "Anacalypsis," and identified the members with the Manichæan Buddhists. A Rosicrucian Society was established in England about the year 1860, the members of which are taken exclusively from the Masonic fraternity. Mr. Robert Wentworth Little was "Supreme Magus;" Lord Bulwer-Lytton was elected "Grand Patron;" and the two arch-mystics, Hargrave Jennings and Kenneth Mackenzie, were among the members. The affair appears at first view to be something distinct from the genuine Brotherhood. Associations of a similar type have been formed elsewhere in Europe and America. We have no call to give judgment in relation to them; bearing in mind the remark of Thomas Vaughan, that *Rosicrucian* has become a generic term embracing every form of mystic pretension. Nevertheless, we may stanchly adhere to the persuasion that in the beginning this was not so.

The footprints of the Brotherhood are seen on every hand. Literature has borrowed freely from its philosophy, and religion has been tempered by its philanthropy. We have no occasion to regard with distrust its apparent association with

* According to Sprengel, a true Rosicrucian had only to gaze fixedly upon a person, and, however dangerous the disease, he was instantaneously healed. The Brothers claimed to cure all diseases without the aid of drugs—by means of imagination and faith.

the older alchemy and its affiliation to other fraternities. While the latest annual growth upon a tree produces the foliage and fruit of the year, it derives its life and nutritious sap, nevertheless, from the roots, the stock, and branches which had flourished aforetime. The Brothers of the Rosy Cross, by like analogy, inherit the culture and wisdom of those who preceded them in the former ages, and in their turn confer the benefits upon their own contemporaries. It is their office to transform the prophecies of the past into the experience of the present.

It certainly behooves us of the modern time to disabuse ourselves of misapprehensions in regard to the wise men of former periods. "Who knows," Sir Thomas Browne pertinently asks, "whether better men have not been forgot, than stand recorded in the Book of Time, who nevertheless may be registered in the Book of God?" Every age, we may rest assured, has produced such worthies, and they have been to their fellows like the ten righteous men whose presence would have averted destruction from the Cities of the Plain.

History had hardly emerged from legend when, in archaic Erán, a teacher arose who inculcated as the basis of his doctrine that, from the Creator himself to the very humblest human being, goodness is the cardinal principle of all life. The name of this personage is barely known, except as first of the Zoroasters, but he is always described as possessing a rare spirituality and as living in an intimate communication with divine natures. His doctrine was called *magic*, but this name was given in its true sense of the greater knowledge. Plato declared it to be the most uncorrupt form of worship. As a religion it was personal rather than public, a right living rather than a formulated system of rites. The sacred fire was its symbol; for fire typifies the arcane principle of life, and inducts mankind into all the possibilities of art and scientific achievement. It began with this cognizance of an eternal world preceding and permeating this visible universe as its origin, prototype, and sustaining energy; and with that cognizance, therefore, was the acknowledgment of innumerable myriads of spiritual essences distributed over all. This great world of realities was accord-

ingly described as an ocean of living intelligences, a "milky sea" of very life, in which mortals are generated, upheld, and enabled to receive purification from evil.

From this source proceeded the philosophy of Ionia and ancient Greece. Plato gathered up what had been taught and gave it new form for the use of scholars in succeeding centuries. Secret rites were also instituted in honor of Mithras, which were adopted all over the Roman empire, and afterward gave pattern and symbols to the numerous fraternities of the Middle Ages. The Moslem world participated. Early after the death of the Founder there was a new outbreak of Persian mysticism in the form of Sufi theosophy, which has continued to the present time. Along with it came alchemy, likewise an outcome of the Magian learning. It speedily obtained ascendency and was taught in all the universities from Bokhara to Cordova. It was designated by curious titles, such as the Science of the Key, by which the mysteries of creation and other knowledge were opened, and the Science of "M."

This science is delineated as threefold in character. The *physical* aspect is the department most regarded by common scientists, whose study is circumscribed to matter and its phenomena. In this department modern chemistry and kindred branches of knowledge have their origin and field. The *psychic* aspect includes those peculiar manifestations frequently termed abnormal, as transcending common scientific definition. In this category belong instinct, presentiment, and "second sight" in its various forms. Paracelsus places the medical art in the same group. He says:

"It deals with the processes of life, and these must be understood before they can be guided. All art, all wisdom, all power, act from one centre toward the periphery of the circle, and whatever is inclosed within the circle may be regarded as medicine. A powerful will may cure where doubt will end in failure. The character of the physician may act more powerfully upon the patient than all the drugs employed. A physician without religion and firmness will be a failure. Alchemy—the employing of strong will, benevolence, charity, patience, etc.—is, therefore, the principal corner-stone in the practice of medicine. . . . The vital force is not inclosed in man, but *radiates around him like a luminous sphere*, and it may be made to act

at a distance. In these semi-material rays the imagination (or will) of man may produce healthy or morbid effects. It may poison the essence of life, or it may purify it after it has been made impure, and so restore the health."

The *highest* aspect of alchemy relates to the superior nature of man. Within its purview are the arcana which have eluded the comprehension of sciolists and materialistic reasoners—such as the philosopher's stone, the elixir of life, the *tinctura physicorum*, transmutation, and the three invisible substances denominated in the alchemic jargon as sulphur, mercury, and salt. All these regarded intelligently have their interpretation like other tropes and allegoric figures of speech. They do not relate to physical but to spiritual matters, and are to be understood accordingly. We are instructed thus by the precept of Sallust, the Platonic philosopher, that that which in a literal sense is manifestly absurd and impossible is to be understood in some other sense.

Alchemic writers have discussed fluently upon the *riches* which they had at command, and upon their making of gold; yet they vigorously denounced those who regarded the art as a means to acquire temporal wealth. "All these have had the gold-sickness," says Van Suchten; "and it hath darkened their senses so that they could not understand the terms which the Wise Men use." The treasure of the alchemist is only to be stored in heaven, and beyond their appreciating. "Our gold is not to be bought for money, though you should offer a crown or a kingdom for it," says George Starkey; "for it is the gift of God." While, therefore, it may be true, as is insisted, that the modern science of chemistry derived its inception from the lucubrations of professed alchemists, nevertheless it will be plain to intelligent readers that alchemy pertains to a higher region of thought. Paracelsus has told us that "to grasp the invisible elements, to attract them by their material correspondences, to control, purify, and transform them by the living power of the spirit—*this is true alchemy.*"

When we come to the cognizance of this fact—that the whole work and aim of alchemy and the Hermetic philosophy relate to man and his regeneration into spiritual life—we have

obtained the clew to the labyrinth. They realize the ideal of the Platonic Discourses, and the full purpose of true religion. Says Alipili:

"The highest wisdom consists in this—for man to *know himself;* because in him God has placed his eternal word by which all things were made and upheld, that it should be his light and life, and by which he is capable of knowing all things both in Time and Eternity. . . . Let the high inquirers and searchers into the deep mysteries of Nature learn first to know what they have in themselves, before they seek in foreign matters without them; and let them, by the divine power within them, first heal themselves and *transmute their own natures;* then they may go on prosperously and seek with success the mysteries and wonders of God in all natural things."

Artephius * describes the alchemic operation as "not a work of the hands, but a change of the natures." The "brass or latten," the unregenerate soul, "is to be made to ascend by the degrees of *fire*, but of its own accord, freely, and without violence. But when it ascends on high it is born into the air, or spirit, and is changed into spirit, and becomes life with life." We may, therefore, have done with mysterious surmising and understand these matters rationally. By the philosopher's stone we may perceive that man is signified, the microcosm, or lesser world; by transmutation of baser metals into gold is denoted the new birth from the earthly and psychic life into the spiritual and divine life of the higher intellect; by the "invisible elements" of sulphur and salt are figured the sensuous and passional principles of our nature; and by mercury or fire, the conscience or spiritual perception which we possess jointly with God and by which the "great work" is effected. In short, the whole is contained in these expressive words of Paracelsus: "Terrestrial powers are moving in us; but if we are born anew in the spirit, then will we move in celestial powers."

The Rosicrucians, in the writings attributed to them, make use of like conventional forms of expression, and profess similar aims with a like culmination. They treat of the macrocosm

* This writer lived about the year 1130, and is named among the first who wrote of "the philosopher's stone."

and microcosm, the *magnum opus* or great secret, transmutation of metals, and the Supreme Medicine of the World. Enumerated with them, likewise, were some, like Robert Fludd, who were also classed as disciples of Paracelsus. While, however, the alchemists were mystics who accepted passively the current religious faith of the country where they abode—Moslem, Jewish, or philosophic, as well as Gnostic, or Christian—the Rosicrucians bore at their mast-head the flag of a pure Christianity alone; but there was also the rudder of a broad fraternal charity—love to God and man.

The impenetrable secrecy which surrounds them need be no cause of offence. They are not eager to make disciples and build up a school or party. On the other hand, they are careful to avoid any display that may indicate them as peculiar, or as possessing any extraordinary powers or knowledge beyond those of others. They live in the world as spectators, silent and unobtrusive in respect to themselves and their private convictions, but ready to do for others such friendly offices as they may. "We wrap ourselves in mystery," says one, "in order to avoid the censure and violent importunity of those who regard us as no philosophers, but wanting in common prudence, except we employ our knowledge to some worldly use and profit."

Though the Brothers of the Rosy Cross may seem to have disappeared from the realm of human activity, we may yet remain firmly assured that they are pursuing their labors quietly and unremittingly. On every hand their work, their philosophy, their inspirations are leavening the thought and ennobling the actions of mankind, bringing science and conscience at one, and realizing all that saints and sages from immemorial time have contemplated. Their philosophy pervades our best literature; their devotion and philanthropy are manifest in every rational effort for the improvement of human conditions. They are to be recognized, not by grips and signs and passwords, but by their fruits. Thus they transcend the limitations which the common life imposes, and have their home in the vaster world of celestial being.

KARMA IN THE UPANISHADS.

BY CHARLES JOHNSTON, M.R.A.S.

(*Second Article.*)

THE most important passage on the question of Karma, from an historic as well as a philosophic point of view, is a narrative which appears in two independent versions of the greater Upanishads. The chief personages in this dramatic story, which bears all the marks of authentic history, are Pravahana the Rajput, King of the Panchalas, and the Brahman Aruni (with his son Shvetaketu). These two Brahmans, we are told in the Chhandogya Upanishad, were learned in all the Vedas, the hymns of the Rig Veda, the sacred sentences of the Yajur Veda, and the chants of the Sama Veda. Thus the father is reported as saying to his son :

"'Shvetaketu, go dwell as a Brahman student, for none of our family was ever unlearned, a mere hanger-on of Brahmanhood.' Then Shvetaketu, going when he was twelve years old, returned when he was twenty-four, after studying all the Vedas, conceited, vain of his learning, and proud."

A little further on, the father examines his son, and, to illustrate the fact that the physical memory depends on food, bids him eat nothing for fifteen days, and then asks him to repeat verses of the Vedas : "'Verses of the Rig Veda, sentences of the Yajur Veda, chants of the Sama Veda.'" At first Shvetaketu was unable to remember any of them ; then after eating : "Whatever he asked him, he repeated them all." These preliminary details are very important, as showing that Shvetaketu and his father were typical members of the Brahman

body, instructed in the sacred hymns and traditional lore, and fully initiated in the knowledge and rites of the Brahmans.

We may now follow Shvetaketu to the court of the Rajput Pravahana, King of the Panchalas:

"Pravahana addressed him: 'Youth, hast thy father instructed thee?'

"'Yes, sire!' replied the young Brahman.

"Then the King asked him: 'Knowest thou whither go those who die out of this world?'

"'No!' he replied.

"'Knowest thou how they return again?'

"'No!' he replied.

"'Knowest thou the turning apart of the two ways, the way of the gods and the way of the fathers?'

"'No!' he replied.

"'Knowest thou why that world is not overfilled?'

"'No!' he replied.

"'Knowest thou how, at the fifth offering, the waters take human voice?'

"'No!' he replied.

"'Then how saidst thou that thou hast received the teaching? for how is he taught who knows not these things?'"

The boy refused the King's offer to teach him, and, returning to his father, complained that the Rajput had asked him five questions, not one of which he knew, and bitterly reproached his father for keeping him in ignorance, thus exposing him to humiliation in the presence of the King's court. But his father, with delightful ingenuousness, confesses that he knows no more than his son, and frankly proposes that they set out together, and learn wisdom at the Rajput's feet. This Shvetaketu, "conceited, vain of his learning, and proud," flatly refuses to do; and the old man sets out alone and prays the Rajput to instruct him. The King answers in these words: "Never before thee did this teaching reach the Brahmans, but among all peoples it was the hereditary instruction of the warrior Kshattriyas, the Rajputs alone."

The teaching in question embraces the whole doctrine of Reincarnation, Karma, and Liberation—the complete esoteric philosophy of India. For the King's questions show, and his

further instruction to the Brahman abundantly proves, that he was a master in this wisdom: the path of the fathers is the path of reincarnating souls, who go hence to the other world, the world of the reward of works:

"And having dwelt there until their accumulation of works is exhausted, they return again by the same way [from the higher to the lower ethereal region; thence to a form of vapor which gradually becomes a form of cloud, which condenses and brings them to the gates of physical birth]. And for those whose works were fair, there is the prospect that they shall come to a fair birth, as a priest, or warrior, or man of wealth; while those whose works were foul come to a foul birth—animal, or swinish, or servile."

The path of the gods, on the other hand, is the path of just souls made perfect, who reach liberation and become one with the Eternal. We are specifically told, therefore, that the teaching of reincarnation, through and according to works (Karma), and the teaching of liberation were utterly unknown to the Brahmans learned in all the Vedas, the hymns of the Rig Veda, the sentences of the Yajur Veda, and the chants of the Sama Veda, and duly initiated in the sacred rites, while these same doctrines were fully known to the Rajputs and handed down by them as an esoteric philosophy; and, lastly, that this teaching, hitherto unknown to the Brahmans, was imparted to one of them by the Rajput King Pravahana, who laid stress on the fact that never before did this teaching reach the Brahmans, but was everywhere the teaching of the Kshattriya alone.

In the version of the story from which I have quoted, the specific idea of Karma is only touched upon; but it is more clearly brought out in the other—the Brhad-Aranyaka Upanishad—where the questions are given in a slightly different order. The most important of them reads as follows: "'Knowest thou the gaining of the path, the way of the gods, and the way of the fathers, or by doing what (by what works) they gain the path of the gods and the path of the fathers?'" Herein it is quite clear that the idea of doing, of works, of Karma, in the esoteric doctrine of the Upanishads includes all mental and moral energies —those that lead to liberation as well as those leading to re-

incarnation; in other words, the moral tendencies of the higher, divine nature that lead upward as well as those of the lower nature that lead downward. The former, the upward forces, are here mentioned as wisdom, aspiration, fervent will, and adherence to the real as opposed to the formal in life—a group of powers which appear together again and again in the Upanishads, with exactly the same purpose. Their full explanation is a subject in itself amply worthy of separate treatment; but for our present purpose they may be grouped under the idea of works, or Karma, which may be best translated as moral energy.

As opposed to this right moral energy, it is remarkable that we find, not so much sensuality and selfishness as we should expect, but "ceremonial sacrifices, gifts, and penances;" in other words, the formal religion of those very Brahmans to whom the doctrine of reincarnation was now being taught for the first time. The reason of this becomes clear when we learn that the objects of this ceremonial religion were: (1) a material success in this world—"gold, chariots, horses, sons, slave-girls, flocks and herds, ornaments and robes," and (2), as a subordinate object, the attainment of a sensuous paradise, where much the same delights were to be enjoyed a second time, in a more ethereal form. Hence it is plain that the moral energies represented by the traditional teaching of the Rajputs led upward to liberation, while the moral energies represented by the traditional worship of the Brahmans led downward to animalism, and consequent rebirth in a material body. This necessary result of their teaching was unknown to the Brahmans themselves, who, as this narrative makes clear, had never heard of reincarnation, despite their knowledge of the Vedas; and this fact receives a very remarkable corroboration when we discover that, in the Rig Veda, the source of all the hymns, sentences, and chants spoken of in the Upanishads, there is no trace of the teaching of reincarnation, but unlimited evidence of the religion of material success, followed by a sensuous paradise.

One or two more passages may be quoted to show that the idea of Karma, in the esoteric teaching of the Upanishads, embraces the whole range of moral energies, of the higher as well

as the lower nature. In another portion of the Brhad-Aranyaka Upanishad, which I translate in full, it is said:

"This Self is the Eternal. It takes the forms of mind, emotion, vitality, sight, and hearing; the forms of earth, water, air, ether, and fire; of desire and freedom from desire, of wrath and freedom from wrath, of law and freedom from law; it takes all forms, in this and the other world.

"According to his deeds, according to his acts—thus he becomes: he whose deeds are worthy becomes worthy; he whose deeds are evil becomes evil; he becomes holy through holy works (*Karma*), and evil through evil works. For they say that the spirit is formed of desire, and, according as his desire is, so is his will; according as his will is, so he accomplishes works (*Karma*); and whatever works he accomplishes, to them he goes."

From this passage it is clear that the whole nature of man, mental and physical, is regarded as the result of the moral energy of the supreme Self, the divine Spirit; and not only the nature of man, but also the whole outer world, ranged under the five great elemental powers or planes of the manifested universe, is the result and work of the same energy. Further, it is the same moral force of the supreme Self which, working through the individual nature of man, forms and moulds the whole of his works to the purposes of its own development and perfection, for which the outer world and its powers are as necessary as the inner world and its powers. This active moral energy of the Spirit is here spoken of as desire; and it will be noted that this term, like Karma, is here used in a universal sense. It is not restricted, as it was later on, to the evil desire that leads downward. It is rather regarded as the initiative principle of Will; "according as desire is, so is will."

Exactly the same is true of a passage in the Taittiriya Upanishad: "The conscious Self accomplishes sacrifice; the conscious Self accomplishes works (*Karma*); he who has understood the conscious Self as the Eternal, thereafter goes astray no more. Putting off evil in the body, he attains all desires." Here, again, all the works of the universal Will are included under Karma, just as all the impulses of the same Will are called desires, the most real of which are to be attained after all evil has been put away. The same all-embrac-

ing idea of the conscious Self and its energies inspires a passage in the Aitareya Upanishad:

"What is this Self? that by which he beholds form, by which he hears sound, by which he smells odors, by which he expresses what is spoken, by which he is conscious of sweet and bitter.

"This is the heart; this is mind; this is cognition, perception, discernment, observation, wisdom, insight, apprehension, thought, knowledge, motive, memory, intention, will, life, desire, power—all these are names of the conscious Self."

And again, in the Prashna Upanishad: "This conscious Self, the spirit, is the seer, toucher, hearer, smeller, taster, thinker, knower, doer" [of works, *i.e.*, *Karma*]. This makes it clear that, in the esoteric doctrine, first taught to the Brahmans by the Rajputs, the idea of Karma had a wide and universal signification, covering all the activities of man's moral energies—those of the spirit that lead upward as well as those of the body that lead downward. This universal idea of Karma is accompanied by an equally comprehensive idea of desire and will, covering the whole range of activities of the supreme Self, the divine Spirit, which has made man and the universe through its own inherent power.

Unhappily, the Brahman pupils who received this doctrine were already under the sway of a great formal religion based on the Vedas, the objects of which were material success and a sensuous paradise; and even when they received the better wisdom of the Rajputs, they could by no means be persuaded to give up their own system. The result was a compromise on their part in which their teachers never acquiesced. From this arose a bitter struggle between esoteric and exoteric teachings which still echoes throughout the Upanishads. Thus the Mundaka Upanishad, which is of later date than those previously quoted, though still of great antiquity, expresses both the compromise and its indignant repudiation by the holders of the esoteric doctrine. The compromise appears in the passage which refers to the Two Wisdoms:

"Two wisdoms are to be known—thus says the tradition of those who know the Eternal—the higher and the lower wisdom. The lower wisdom is

the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, and the six sciences subsidiary to these. The higher wisdom is that by which the Eternal is gained."

By this time, therefore, the Brahmans had accepted the higher wisdom which they had learned from the Rajputs, while retaining their own system of ceremony and sacrifice, to the ends of material success and sensuous delights in paradise—the ceremonial being retained, the old books quite clearly show, for the sake of the rich rewards given to the priests for the performance of sacrificial rites, sometimes lasting for weeks together and requiring the assistance of an army of priests, neophytes, and their helpers. Of the repudiation of the compromise, the same Upanishad speaks thus :

"Inferior rafts are those forms of sacrifice, with the low work (*Karma*) of the eighteen performers of sacrifice. Those who delight in this as the better way, fools that they are, go again to decay and death.

"Turning about in unwisdom, self-wise, thinking themselves learned, they stagger, lagging in the way, fools, like blind men led by blind.

"Turning about in unwisdom, these fools exult, thinking they have accomplished the work; doing this work (*Karma*) they gain not wisdom; therefore, afflicted they fall, losing paradise.

"Thinking that offerings and purifications are best, these fools, deluded, know not the better way. After reaping the fruit of their deeds in paradise, they enter this world, or some baser world."

This passage clearly proves that the Brahmans, learned like Shvetaketu in the Vedas, tried to retain the ceremonial system, in possession of which they were "conceited, vain of their learning, and proud," while adopting also the teaching of the better way, in order to make the best of both worlds. We have seen how this attempt was regarded by their teachers, the inspirers of the esoteric doctrine of the Upanishads, who, as the records show, were Rajputs, men of the red warrior race who formerly ruled India. This passage also illustrates the fact that the word *Karma* was beginning to have another meaning, the result of the circumstances which arose when the Rajputs took Brahmans, men of the priestly families, as their pupils. *Karma* gradually came to mean the works of the

priestly system; and as these works had the attainment of material success and the delights of a sensuous paradise as their avowed aim, it was natural that the term should come to mean all works that made for these things—all acts and energies that had as their object a sensuous gratification, whether in this or another world.

Underlying all this is the clear perception, everywhere present in Indian philosophy, that moral energies, whether good or evil, are real forces, indeed the only real forces in the universe. The universe originally came into existence through the activity of moral forces; and what is true for the universal is also true for the individual—for man. Man has his being in moral energies; moral energies have shaped his exterior form and surroundings, and will shape his form and conditions in the future, in all worlds. And these moral energies are not apart from or outside of him, but are intimately connected with his real Self.

It lies solely with himself to which class of moral energies (to which self) a man shall give effect—whether to the glowing light in the inner chamber of the heart, which leads him away from selfishness and sensuality, away from his individual self to the Eternal (his real Self), or to the baser energies of lust and hate, of sensual and selfish indulgence, which lead him outward and downward, away from his immortal Self, to a sensual form which from its very nature and necessities involves him in hostility toward all other men embodied like himself. As is the desire of his heart, so is his will; according to his will are his works. The result, in the one event, is conscious immortality, above all selfish and sensual desires—conscious sharing in the powers and energies of the Eternal. In the other event the result is rebirth, under sensual and selfish conditions, in this world, or perchance a baser world.

"BEING" AND NUMBER.

BY PROFESSOR C. H. A. BJERREGAARD.

THE dominant idea in the preceding essays on "Being" has been to give the *qualitative* determinations of the Great All. I shall now deal with *quantitative* determinations, especially with the Pythagorean NUMBER. To Pythagoras, Number was the term for the ultimate principle of Being. I consider him the last metaphysician of a long line of students who had sought Being in Quantity rather than in Quality, as those heretofore defined. Some of his ideas merge into Plato's philosophy, but from the time of the attacks of Aristotle they diverge from the direct line of metaphysics, to be found only in Alchemy and the Cabbala, and finally become the expressions for separate sciences—arithmetic and algebra.

When I speak of Number as a quantitative determination of Being, I do not understand quantity simply as that which may be measured. It has a much wider meaning. Quantity admits of more or less—a space determination, to be sure, but not one that savors of materialism. Another term, and perhaps a better one, would be Form. Form is that which gives *esse* to things; it also makes them diverse, or distinguishes one from another. Taken thus synonymously with Number, form means co-ordination, determination, and subordination of parts; in one word, *relationship*. The Pythagorean number concept, as applied to Being, would then mean Being's relationship to Non-Being, and such a wording of the Pythagorean formula would considerably help the general reader. By its form he can understand why an *ens* is as it is; it offers him a means of apprehension, thus furnishing a clew to comprehension.

Another way of defining the Pythagorean Number would be to say that the word is synonymous with order and symmetry. By so doing we are at once in the world of the Beautiful, and who doubts that the truly Beautiful is a manifestation of

Being? "If man has eyes to see the true beauty, he becomes the friend of God and immortal" (Plato: *Symposium*, 210–12). Let me give two illustrations, one from architecture and one from music:

(1) When the cave dwelling was exchanged for the hut or wigwam, architecture became an art—the most human of all arts, for man expressed himself instinctively in his work. No matter whether Nature gave the model or suggested the design, man's primitive dwelling became his temple,* his home, *i.e.*, his Golden Age, his union with Deity. Brutality and egoism build not a home. There is architecture (arch-building, bridging between two worlds) only where Love is the artist; hence architecture is the most human of arts. Allied to architecture is gardening. The order and symmetry of architecture and gardening *rest* the human heart. "To Adam and Eve, Paradise was home; to the virtuous among their descendants, home is Paradise." Thus I use Number, Order, Symmetry, Home, Paradise, and Temple as synonymous terms.

(2) The musician's "palace of art" expresses also thought and feeling. His "order and symmetry," even more than those of architecture, can be invested with "a light that never was on sea or land," because he is not so restricted by his materials as is the architect. In a real sense, man invented music. The architect manifests Being under limited conditions, but the musician draws both subject and material from Being. Man has drawn the scale and the laws concerning the progression of harmonies from his own heart, wherein is reflected the universe, Being. In the quiet places of his own soul he has heard "the music of the spheres" and has re-created them in his own world. "Number is but a manifestation of 'the music of the spheres,'" said the Pythagoreans. Numbers are the archetypes of things. Things are copied from Numbers. The musician by number "sees into the life of things." Music, as Wagner said, is "the great path-finder in the wilderness." Numbers, themselves limited forms, lead us into the Unlimited.

When we come to define the individual numbers, beginning

* For the use of this word, see my last essay.

with 1, we must bear in mind that unity is not number, but the root and foundation of number; 1 is nevertheless the potentiality and perfection of all numbers. Unity is the archetype of 1. Says Euclid in the 7th Book: "Unity is that by which any one thing is called one." On the other hand, he says: "Multitude is composed of units; but the term *unity* is here used both absolutely and relatively."

I shall probably encounter no opposition when I say that Being is One, for the general drift of modern education is to impress our minds with the idea of its unity. But Being is no more one than many; it is neither, being essentially beyond one and many. It is our desire to represent Being as Power which causes us to denominate it by a figure. If, however, we rise from the merely arithmetical figure to its archetype, we may truly call Being the Monad, the One, "the principle and element of numbers, which, while multitude can be lessened by subtraction, is itself nevertheless stable and firm." Among Pythagoreans this One, Being, was called variously God, both male and female; Chaos, the Infinite Beginning; Matter, the Ultimate, Confusion and Obscurity; all the states between Chaos and Matter; Virgin, Purity; Atlas, that which supports, etc. The Monad is also the Odd Number which when added to odd makes even, but when added to even makes odd.

All these terms are applicable to Being, whether the Pythagorean Number be understood in a material or a formal sense. If that concept was material, and we are to understand that things have their origin in numbers as Substance, the terms are correct. We start from Below and rise. If, on the other hand, the Pythagorean concept was formal, and Numbers are the archetypes of things, then the terms are also correct and equivalent expressions for Being. We start, then, from Above and come down the scale of existence. In whatever way Number may be defined, we cannot ascertain its essential nature nor its origin; both lie beyond the limits of intellectual inquiry. The One, Unity, lies in a sphere beyond. The Chiquitos of Bolivia, who have no numerals, express their idea of *one* by the word *etama*, meaning "alone."* How beautiful and logical!

* D. G. Brinton: "Essays of an Americanist," p. 406, quoted by L. L. Conant.

Though Number lies in the Beyond, the concept itself is fundamental in human thought and apparent throughout creation. The crystal is manifested Number. Study a snow-flake and we find the three dimensions of space—length, breadth, and thickness—limited by symmetry, proportion, and direction. In the genus Eumenes the males are much smaller than the females. If the egg is male the supply of food laid in the cell is always 5 victims; if female, always 10. Do wasps count? It would seem so. They never fail in this arithmetic.*

Instinctively every child turns to his fingers to count. Research among uncivilized people tends to show that the finger method of counting has come down from the remotest antiquity. The quinary system of counting is the first of the natural systems, the simplest and most primitive. No European living tongue possesses it. "The only exception to the universal use of the decimal system are the half-dozen languages, which still linger on its confines, whose number base is the vigesimal." † The base of the system is always expressed by a word meaning "hand." The first five is one hand, the next two, etc. When both hands and both feet are counted we get "one man." I note this because of the personal element involved. Primitive man, like the child, knows of no more direct way to compute Being than by counting himself. He draws the measure for the Manifold from his own body, his own temple, *i.e.*, his point of observation.‡ His instinct serves him rightly. It teaches him the identity of his own individuality (and its expression in manifoldness) and Being. Only by self-observation can he know Being.

Counting is nothing in itself, but as a means of defining relationship, of discovering order, rhythm, and harmony, it is a method by which Being is revealed. All counting must necessarily be relative, because we have no absolutely fixed beginning from which to start. But, postulating for the time being a beginning in ourselves, we get an approximately correct start, for we are direct manifestations of the Divine. Without the

* See "Nature," vol. 33, p. 45: Extracts from a paper by Sir John Lubbock.

† L. L. Conant: "The Number Concept; its Origin and Development," p. 158.

‡ See the reference to *templum*, in my last essay.

personal element no counting has any value. Counting personally has infinite worth. Pythagoras counted thus when he reduced righteousness to three.* All mathematical calculations are abstract, and the whole tendency of science to become mathematical is to be deplored, because it loses its personal character, thus becoming an "empty thing."

In the Pythagorean scheme, the *One* represents definiteness, while the Duad is indefiniteness and the inordinate, because the moment the Duad arises Being is no longer Being at rest but in diremption—Being out of self; and that is in-ordinate, viz., not order—which, by the way, is not the same as that which is vulgarly called disorder, or confusion. *Two* means self-duplication, and the concept arises in the mind the moment another person is distinguished from one's self. Some savages never get beyond counting by *pairs*, as, for instance, the Australian races. From the stand-point of modern arithmetic, the natives of Australia may be classed among the lowest and least intelligent of the aboriginal races, but from the stand-point of simplicity they rank very high. Their notion of Being is not vague and uncertain. Being is to them α and ω, and they care not for the distracting manifoldness of the intermediate degrees which civilized people postulate. They are infinitely more philosophic than we. It would be well for us to stand upon their ground. They are related to the Pythagoreans in seeing only the fundamental contraries of life. The Pythagorean table follows:

Limit	Illimitation	At rest	In motion
Odd	Even	Straight	Bent
One	Many	Light	Darkness
Right	Left	Good	Bad
Male	Female	Square	Oblong

The essentially personal character of the table is evident. It reveals the "nuptials of nature" of which I have already spoken so often, and is thus a most direct way to Being.

In our own day the famous Leibnitz advocated a binary system of numeration. In Binary Arithmetic only two char-

* We are, however, unable to give a full explanation of his view, because some report that the number was not three, but four, or five, or nine.

acters are employed, as the 1 and 0; by the different combinations of which any number may be expressed:

"In the common, or denary scale, every figure increases in a tenfold proportion from the right toward the left; thus, in the number 1111, the first figure on the right means simply unity, or 1; the second, 10; the third, 100 or 10^2; the fourth, 1000 or 10^3; and so on. Therefore—

$$1111 = 10^3 + 10^2 + 10^1 + 1; \text{ and}$$
$$2345 = 2.10^3 + 3.10^2 + 4.10^1 + 5.$$

But in the binary system, the figures increase only in a twofold proportion; so that in this scale $1111 = 2^3 + 2^2 + 2^1 + 1 = 15$." *

Leibnitz thought this system better adapted to numerical investigations than the common, or decimal scale. He communicated his idea of the binary system to Father Bouvet, the celebrated Chinese missionary, who thought he found in it the solution of the enigma of Chinese chronology. This enigma consists in the different combinations of a whole line and a broken one, repeated in various ways, and Father Bouvet identified them with Leibnitz's 1 and 0. Though Father Bouvet did not succeed in convincing the world of the magnitude of his discovery, he no doubt was on the right track. All Chinese philosophy turns upon Unity and Manifoldness, and their expression by two symbols; it is a binary system, and intensely personal. In China more than anywhere else do we find ideas carried over from one channel of thought to another. An expression or a linguistic sign in Chinese may be mathematical, but it is not necessarily a mathematical expression; it may be, for instance, psychological. We ourselves speak of "the tone of a color," "the mood of a landscape," etc. We readily transfer phrases from one line of thought to another, when we instinctively feel an inner connection. That which we do occasionally the ancients did always, as a matter of course. When we have fully recovered that state of mind we shall be in Being, as they were, and fully comprehend the nature of Number. Numbers are expressions of states or conditions. If we know our number, we can compute our state, or spiritual quality.

* Peter Barlow: "A New Mathematical and Philosophical Dictionary," art.

With the concept 2 in the mind rise egoity and evil. It means differentiation; hence the Pythagoreans called that number Audacity. Where there is duality there is contrast, and contrast is called evil (from the stand-point of unity) because it disturbs. But contrast also creates virtue. Only by contrast do we know patience; hence 2 was called Patience. It was also called Matter, because it was the opposite from or out of which grew Spirit, the rising life; therefore, 2 was also called Nature (*nascor*, *i.e.*, to be born). With such varying concepts in mind it does not seem difficult to understand the meaning of Number as the key to Being and all its manifestations; indeed 2 is a symbol or key to Being. On one side it reveals relationships of the infinite, of quality; on the other it reveals the finite, the quantitative, and both are to be understood personally. We can now understand the "two in one," and why all Saviours claim to be of both worlds; we can comprehend the mystery of 2, and glory in being double-natured. If we were not double-natured we would not *exist;* therefore, 2 was also called Love.

One and *Two* are the most interesting numbers—those that concern us most. All figures up to ten arise out of these. *Three* is the first number by multiplication and is commonly called "perfect," but it is abstract perfection. The balance of Being in abstract glory is threefold. Being is balanced not only esoterically as a Trinity, but exoterically as 3 fates, 3 furies, and 3 graces. The Triad is the number of divinity, viz., that which lies Beyond. Says L. L. Conant: "In the Indo-European languages the words for 3 have the same root as the Latin *trans*, beyond," which shows how utterly the figure 3 lies beyond our personal sphere; yet a ternary scale is found with a few people—the Betoya and Kamilaroi and some Indians of British Columbia.

The Tetrad, 4, the Pythagoreans rightly called "the greatest miracle." It is Man's figure *par excellence*, for it is the figure of the temple, and man is that temple. All that has been said about 2 is also true concerning 4; but 4 has characteristics of its own. This is what Eliphas Levi said:*

* "The Mysteries of Magic: A Digest of the Writings of Eliphas Levi." By A. E. Waite. London, 1886; pp. 68–69.

"The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, the source of all numerical combinations and origin of all forms—the quaternary or tetrad, the *tetractys* of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad. The affirmation of unity supposes the number four, unless this affirmation revolves in unity itself, as in a vicious circle. So the triad is explained by the duad and resolved by the tetrad, which is the squared unity of even numbers, and the quadrangular basis of the cube, the unity of construction, solidity, and measure.

"The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a tetrad—the idea, with its three necessary and correlative forms—then the image of the thing signified or expressed, with the three terms of the judgment which qualifies it.

"A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed. There are also four movements in Nature produced by two forces which sustain each other by their tendency in a contrary direction. Now the law which rules bodies is analogous and proportional to that which governs minds, and that which governs minds is the manifestation even of God's secret, the mystery of creation. Visible nature reveals the unseen, and secondary causes are proportional and analogous to the manifestations of the First Cause, which is thus always revealed by the cross, that key of the mysteries of Egypt and India, the Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the Temple, the symbol of occult masonry, the central point of the junction of the right angles of two infinite triangles."

All persons who are built in the square of the temple will find—if they examine themselves—that their lives are also governed by four, *i.e.*, that the events of their lives are governed by that figure. In the same relationship as one and two, three and four stand to each other. One and two express a law of Being universally; three and four express the same law religiously. The four numbers, arranged in two groups, express the same law of manifestation, but in two different ways. Conant says that "traces of a quaternary number basis are repeatedly found among the Indian languages of British Columbia," and it may safely be said that it has been practised more extensively than any other, except the binary, the quinary, the decimal, and the vigesimal. The full meaning of this will be seen when

I have defined the symbolical sense in relation to Being of all the other numbers.

We now come to a third group: 5 and 6. The Pentad, 5, is wisely called by Diodorus "the union of the four elements with Ether." It is the central power of the Chinese square; therefore, a "holy" number. The ancients also gave it a central position and called it Cardiatis,* because it is the heart of the numbers:

1	4	7
2	**5**	8
3	6	9

For the same reason it was also called "Privation of Strife." It unites in friendship the even and the odd. Where four is Being manifested as man's form, or the symbolism of his existence, five, being the one in the centre, is man himself; the *At-one-er;* the "hand," as above stated; the *creative* hand; the workmaster, who moulds existence; or, the square temple in which man lives; 5 is the natural limit of the savage counting, because the untutored mind does not reach beyond the moulding of natural powers; 5 is the naturally given limit for man's volitions, and is the ministry that "gathers the Church out of the world." When gathered, the Church is in the 4, the temple. Here is a mystery. The 5 proceed from the 4 to do a work; when the work is done the "result" retraces its steps to 4, and so do the 5. The 5 are thus proved to be an emanation from the 4; yet the 5 belong to a following group. The five senses are the five pillars at the entrance of the Holy Place, and it is through the "five-pillar ministry" (one-fifth of the breadth of the Tabernacle) that men are prepared to enter into possession of their temple. Five, then, is a *giver*, like 1 and 3.

What is 6, the Hexad? It is the union of the divine and human natures in the regenerate man, thus manifested in the Hexalpha, the true Solomon's seal. Six is also the sum total, six sixties, of the circumference of our earth sphere, and was therefore the mysterious number of Druidic worship, or earth-life symbolized in the human body. Correctly, therefore, the

* Or Cordialis, the "hearty one."

Pythagoreans called it "perfection of parts." It is the "marriage number," "androgynous," "all sufficient," the "form of form," because it is the cube of 216 which the Pythagoreans thought represented a cycle of earth-regeneration. The number 6 is related to 5, like 2 to 1 and 4 to 3.

Who does not know something about 7, the Heptad? It is the "venerable" number. Nichomachus called it "Minerva," because it was begotten neither from a mother nor by a father, being both even and odd, unmarried and virginal. We all know it as the number of "fulness," but its office in the Pythagorean system of the Duad is best seen when we remember the symbolism of the seven branches of the candlestick which represent the seven spirits of the Lord and the sevenfold nature of the soul—all characteristics of the *trans*-cendent and indicative of the higher life of man. This, like all the former numbers, has reference to man, but it is not an abstraction nor so utterly "beyond" as is the Unit.

Eight represents a number system, the octonary, which has attracted much attention for purely theoretic reasons, like 4, the figure of the temple. Theoretically, many people like to know it, but practically very few bring it into their lives. It has been said that the ancient Saxons used the octonary system, and that the Aryans used it before the decimal scale came into existence. Remembering what was said above about 5 as the ministry and 4 as the temple, the reader will readily understand that the change came in with the growing power of ecclesiasticism and the waning of that of the Temple; with the unhappy loss of individual freedom and the substitution of an outside force; with the dethronement of man and the assumption of the craft. The Ogdoad is the only "evenly even" number within the Decad. The Greeks correctly said that "all things are eight," and eight is called Mother: all of which is easily understood when 8 is looked upon as twice 4 and as related in the Duad (7–8) to 7 as 2 is to 1.

The Ennead, 9, partakes of universality; it bounds all the numbers; no further elementary number is possible. It is as hard to define as 1, because it also represents the Beyond. The

savage struggles hard to define it, some tribes regarding it as "almost 10," or as "incomplete 10." Many languages call this number "10 minus 1," which shows (1) the inherent disposition to consider number in relation to personality, for 10 is the whole man, as we shall see; and (2) the impossibility that rises before the merely natural faculty of man when it attempts to express the Beyond. In its group (9–10), 9 is the number that represents the Unit, or the transcendental factor, and should therefore, as we might expect, be indefinable. Only "in conjunction," as Swedenborg says, can 9 be understood. In conjunction with 10, the whole man, we see the meaning of 9 to be Being, or the Essential of Man.

Ten denotes fulness, the whole man. The savage expresses his idea of 10 by saying *man*, by which he means 10 fingers or 10 toes—"all that can be counted." This number means also Civilization. No races, save those using that base, have attained civilization.* Civilization means fulness of man, the kingdom of man. The Tabernacle (which means Man) was 10 cubits broad and the Most Holy was 10 cubits long, thus forming a square of 10 cubits. This 10 means the Personal Presence; and where is that? In Man. Not only is Man thus characterized by 10, but, as we might expect, also the Divine; the Sephiroths are 10, and all from 1 to 9 are inclosed in the tenth. The Pythagorean formula ($1 + 2 + 3 + 4 = 10$) explains itself when the reader has observed the prominence given above to 1, 2, 3, and 4. All figures following 10 are combinations.

The practical value of a knowledge of these numbers and number systems consists in the fact that everybody's life is controlled by one number (or more). If he knows this number—and he can readily find it by examining the course of events in his own life—he knows his exact place in the Grand Man and also what his Call is. Being is revealed in that number, and on "the inner ways" he will be led into his "heaven." To guide the reader to such information, I have defined the above Numbers "personally," omitting everything philosophic and abstract.

* Excepting the Aztecs and some of their neighbors. L. L. Conant, page 207.

THE CORRELATION OF SPIRITUAL FORCES.

BY FRANZ HARTMANN, M.D.

(*Conclusion.*)

WISDOM is born to us by means of the revelation of truth within ourselves. Truth is a power by the manifestation of which the world is what it really is. If the world were not real in some sense it would not be here. Some philosophers fancy that the world exists merely in the imagination; but imagination changes nothing in the existence of the world. It is true that "*I*" know nothing about my surroundings, except the images produced on my mind by sensations coming from external objects; but the objects are there, whether I know of their presence or not. Thus *that which we perceive* is an appearance; but behind this is the *truth* from which it proceeds. If there were no sun there would be no sun-rays; if there were nothing, nothing would seem to exist. The truth is the light, the objects its shadows; the shadows are instruments for the external manifestation of light.

By means of the manifestation of truth in man, a mortal and animal human being becomes transformed into a divine being. This does not take place through belief in theories, however true they may be, but by means of the self-revelation of truth. What the ancient Indian sages meant to say—which has been widely misrepresented by modern writers—was that the world is a representation of images on the universal mind. If we were to know our divine Self, we would find that the universal mind is our own, and that the world is God's creation; but as long as we merely fancy ourselves to be anything higher than what we really know, our own existence is not that of God, but illusory, and we ourselves are the products of a passing illusion.

From wisdom the recognition of beauty is born; for whatever is wise is good, and whatever is good is spiritually beautiful. The possession of wisdom clarifies the soul, and through the soul it beautifies the body, because the body is the ultimate expression of the qualities of the soul. Wisdom manifests itself only to those who love wisdom, and the love of wisdom is realized by following its dictates. The power to obey the dictates of wisdom originates in true faith in the power of wisdom to manifest itself, and this faith again springs from a real love for the manifestations of real wisdom, which becomes active by works. True faith is always accompanied by true deeds, whether internal or external; but faith without true, unselfish love is an illusion—a dead tree bearing no fruit. Not even the highest human intellect can create a particle of divine wisdom, any more than a piece of iron can make itself red hot, or become so without an effective cause; but as the metal may be rendered hot by means of exposure to heat, likewise a clear mind will be illumined by the light of wisdom when the truth becomes manifest in the heart.

Theories change, but wisdom remains always the same. For this reason the wisdom of those who found the truth thousands of years ago differs not in quality from that of those who find it now, or in whom it may become manifest in the future. The revelations of wisdom are ever the same, because wisdom alone reveals its own eternal self. Eternal truth never varies; but its manifestations differ in form, according to the conditions under which it becomes manifest. Thus the light of the sun is always in space; but whether it is day or night with us depends on our being either in the light or in the shadow. Wisdom is only one; but it may become manifest in a greater or lesser degree: just as the sunlight is one, but acts with more or less intensity, according to conditions.

No man creates his own powers; he at best establishes conditions under which universal energies may grow into power within him. No man is wise, good, or beautiful unless the principles of wisdom, goodness, and beauty are active within, endowing him with their own qualities. The principle is the

essential thing; the form is only the medium or instrument for its revelation. Principles are eternal and imperishable; but they do not exist for us as long as they are not manifest. When a power is becoming active, it constitutes a "principle," which means *beginning*. All self-made virtues are only delusions and hypocrisy; they do not spring from energy and reality, but from the illusion of self and self-admiration. They are mere imitations. Egoism is an illusion, and all that is born from it is unreal. He who thinks that *his* self is better than that of another in the eyes of God will laugh at his folly when the day of self-knowledge dawns; for then he will know that, his real Self being the Self of all, his personal self is a delusion and not a reality. That which prevents men from realizing the presence of divine power within themselves is the fact that they regard *nothing* as something real and *reality* as nothingness. The stars are not to be found by means of a torch. The artificial light of self-conceit serves no purpose in seeking for the light of divine wisdom. Our self-created qualities have to become as nothing before the divine and real qualities can become manifested in us.

The knowledge which belongs to the illusive self is useful for that self, so far as it concerns the things of this life of illusions; but the illusion of self can have no real knowledge in regard to that which belongs to the real. If I were to know theoretically all the mysteries of the Trinity, it would amount only to a theory. To attain real knowledge of the Holy Trinity I would have to become holy myself (which means to overcome the delusion of self), and enter into the oneness of the Trinity—that divine consciousness in which the knower, the known, and the knowledge are one. To enter into that state of selflessness, in which all idea of self and limitation disappears and the power of the divine "Master," the Self, arises within the soul, tearing away the veils of error that hide the truth, has been the object of all the mystics of the past and will be that of those of the future. Among human intellectual animals each wants to be personally more clever, more knowing, more self-wise and self-righteous than his neighbor; and even among the leaders of

sects, churches, and societies we repeatedly hear the song: "I am better than thou!" But the real sage desires no other wisdom than that which belongs to his God; the true mystic is content to know in regard to spiritual things only that which is known to the God within, and in the light of that knowledge the illusion of the personal ego disappears like a shadow in the light of the sun. When the divine man in his power and glory arises within the soul, there will be no longer room for the personal self with its dreams. A real mystic never seeks to obtain occult knowledge or magic power for personal gratification or aggrandizement, because he knows that the conception of self, instead of being an aid, is the greatest obstacle to his progress; and that, far from that self having to be magnified and glorified, it ought to be entirely abandoned.

As the hammer is nothing without the smith, so in the kingdom of spirit the personality is worthless except as an instrument for the manifestation of spiritual power. A saw having a life and volition of its own, squirming in the hands of the carpenter, would be rejected. Likewise a man whose thinking, willing, and acting are inspired by his own self and its errors is a useless instrument for the manifestation of truth. He who has entered into the spirit of wisdom and abandoned self knows of no I and thou, no mine and thine; he only knows the *One*, who includes and embraces and penetrates all, and is nothing else but himself. This is a truth self-evident to the wise, but incomprehensible to those who love their own selves above all. If a man ignores or denies God and calls himself wise, he declares himself an ignoramus, because real wisdom is the wisdom of God in man, which belongs to Deity alone and to no mere person.

Divine wisdom is a state of consciousness of the universal Spirit. How, then, can a narrow or limited intellect be in a state of universality, or have any real knowledge thereof? How can a person have the qualification of a god while he knows practically nothing of *God?* Spirituality and intellectuality are quite different things: the latter belongs to the intellect and the former to the spirit. Personality cannot inclose univer-

sality; but the intellect may enter into a state of spirituality, thereby ceasing to be personal. This is accomplished by the adaptation of individual consciousness to universal spiritual consciousness, when the light of divine wisdom becomes manifest in the mind. This adaptation does not depend upon the will and pleasure of every individual; it requires the possession of the power for adaptation. This power is called divine, universal Love, and its exercise consists in obedience to the law of love.

Truth means *reality*. Only that which is real is true, and whatever is true is real; all else is illusive. That which is true appears unessential as long as the reality is not known and appearances are mistaken for truth. Truth is eternal, and it does not change the nature of truth whether a man recognizes it or not; but the real existence of *man* depends on his recognition of truth. Without that recognition he himself remains only a dream. Those who do not love the truth close their eyes before it while clamoring for proofs of its existence; but the wise man knows the truth, because his personality is absorbed in it. The blind man seeks to arrive at a knowledge of light by means of arguments and deductions. The wise man departs from error and enters into the truth, the life of which is the death of error; therefore those who love their errors dislike the truth. They ask for it, perhaps, but reject it when it offers itself. The revelation of truth is the annihilation of self-conceit; at first it appears as a frightful object, but in the end as an angel of light. After the illusion of self is destroyed, we find that it was nothing more than a shadow in the kingdom of light.

The fountain of wisdom is inexhaustible; it furnishes nutriment to the soul, and thus the latter grows into power. Not by means of a creed or belief in respectable authorities, but by the power of wisdom does the Lotus-flower of divine self-knowledge become unfolded, like the blossom of a rose that opens its leaves to the sunshine. The fruits of self-knowledge ripen in the light of the truth, which can never grow less. The whole universe is a mirror of truth. We see the images reflected therein by the light of truth; but the truth itself can

be seen only by the light within ourselves. The recognition of truth elevates and fortifies the true faith, whose soul is hope and which is penetrated by love. Hope, in its spiritual meaning, is not the expectation of a personal reward here or hereafter; but as the lark joyfully greets the sun at the dawn of day, without thereby taking into account the benefit which it is to receive, so the soul at the dawning of the day of wisdom rejoices because it knows that the sun will rise for it in the east.

The life of all faith is the Will; it is the foundation of all being. The will of the creatures for life, whether it acts consciously or unconsciously to them, is said to be the cause of their existence. As long as that will, pervaded by ignorance, is stronger than knowledge, man will not succeed in rising above the ever-moving circle of necessity. A will born from the imagination is only imaginary; but the will that is illumined by real knowledge is spirit, and free. Spirit is not a product of man; man is a product of the action of spirit. In his present existence man is the product of his actions in previous existences, and these actions were the result of imagination and will. Mortal man, being earth-bound, has no free will of his own. His body follows the laws of material nature and his actions are guided by his desires. He begins to have a will of his own only when he attains self-knowledge by becoming one with the law, because in that case the will of the law is acting through him, and he himself is the law. The fulfilment of the law is the fulfilment of duty, which takes place when in consequence of man's highest aspirations and abandonment of the illusion of self the law reveals itself to him within his own consciousness.

The spirit (consciousness) is the fructifying principle; the will is the womb that gives birth. Imagination is the masculine and the will the feminine, and in the full-grown spirit the "male and female are one." Consciousness does not exist without something that is conscious; imagination without will is without substance; spirit without substance remains unrealized and unmanifest. The will is the soil in which the imagination deposits its eggs. Within the will-substance are developed the seeds of instincts that grow into desires, develop into ideas, and bloom into thoughts, final-

ly bearing fruit as actions. A man ignorant of his own real nature is nothing but an empty shell, because he is filled with ignorance. Ignorance is nothing; it is the absence of knowledge, and being nothing it can have no origin. In that empty shell the imagination of nature performs its seeming works; nature's powers attain sensation and consciousness therein; they feel and desire and think within him, creating a false self-consciousness; hence that bundle of qualities imagines itself to be something and mistakes the thoughts of its inhabitants for its own. As the wind plays among the leaves of a tree, moving them in whatever direction it happens to blow, so the will of nature in man moves his thoughts and guides his actions. He thinks that he rules, but all the time he is ruled by influences which he does not recognize. Only the spirit that has attained self-knowledge has power over the will. This power is called faith; it is the power which may move mountains of error after it has become like a mountain itself.

Existence is *one*—therefore there can be only one foundation or cause of all that exists; but the forms of existence are innumerable, and each has its own cause, all of which have a common origin in the one Cause of all, whose modifications they are. This cause is the Reality; but what the Reality is cannot be described, because it is infinitely greater than the limited power of the human intellect. It can be grasped spiritually only by the spirit of man—when that spirit has attained consciousness of its own infinite expansion. The possibility of such an expansion of spiritual consciousness is not amenable to any proof that would convince a sceptic; it can only be known by experience. The sceptical mind keeps itself from experiencing that state of infinity, because it is imprisoned in its own ignorance and its horizon is obstructed by its own doubts. The possibility of the attainment of a higher state can be actually known to us only when we have attained that state ourselves.

All that the narrow, terrestrial mind may know are the theories regarding the action of universal law, but not the law itself. God alone can know his divine law, for he is himself the Law.

The law of God is divine and perfect, but its action is not perfectly manifested under all circumstances; perfection consists in harmony, and whenever the conditions for the manifestation of a power are inharmonious the manifestation itself will not be perfect. That which is called matter, but which has no absolute existence and is therefore unreal, is opposed to spirit; the will of that which is "solidified ignorance," so to speak, hinders and perverts the manifestation of wisdom. The divine will is the spiritual, self-conscious will; in other words, the will in a state of divine wisdom. This will, in freedom, is its own law; therefore, it is not guided by fancies, desires, whims, and passions. It is divine, because it is one with divine, universal law, unchangeable by anything, and eternal. It is the law itself. Its manifestation differs according to the conditions under which it becomes manifest. What may be lawful and right in an animal is not the same in a man; for in the animal the law of egoism is the ruler and lord supreme, while in man's real nature the true king and ruler is wisdom. The animal needs to obey the law of self-preservation; man has the power to rise above self. If all creatures had been so constituted in the beginning that there would have been no egoism to overcome, they would have had no opportunity to test their strength or to attain individual power and freedom. The development of the power of egoism upon the animal plane furnishes to man the conditions for its overcoming within his own twofold nature.

There is no scientific definition of *God.* He is nothing objective and nothing different from man's real Self. We can only attribute to him negative qualities and say that he is infinite, eternal, without beginning and without end. A god whom limited intellect could comprehend would not be a God; the intellect would be the greater. But we may form certain conceptions in regard to the state of divine being, according to the way in which divine power becomes manifested to us. If we, therefore, call God by different names, they refer merely to the various aspects in which we view that state. All scientific, philosophic, and theological speculations in regard to the es-

sence of God are fruitless attempts of human self-conceit to grasp that which the terrestrial intellect has not the power to comprehend; they are foolish, because based upon the misconception that the eternal Reality in the universe is something different from our own.

We may form a conception of God as being All-consciousness in a state of tranquillity, in which there exists no disharmony; as absolute Being, having no other cause for subsisting than its own Self; as the eternal Fountain of all existence and the Essence of all things; or as the only Reality, without which nothing real exists; but all these definitions are inadequate. God is everything, and yet nothing special. God is far more than space. Space is not God, but only his body. God is all things, and yet no particular thing. We may speak of his breath as the life of everything; of his Justice as the fulfilment of his law; of his Word as the whole of creation; of his Will as infinite Love; of his Spirit as the truth. But if we regard him as the Source of all good, he appears to us as a loving Father; in his aspect as the Fountain of happiness, he is himself eternal Bliss; manifesting his power in all nature, he reveals himself as a divine Teacher; and revealing himself in our hearts, he comes to us as our Redeemer. The motion of his power in the universe is his Will, his activity in all things their life, and his manifestation in the soul of man the revelation of wisdom. His dwelling-place is in all that he has called into existence; his seat is the self-consciousness of the spiritually awakened man; he is himself (in his own essence) eternal rest, being, and bliss; his kingdom is wisdom, his word is the truth, his life is light, and the way to him is through patience.

In his aspect as the Absolute, God is related to nothing; but the Absolute is not he. God comes into existence for us only when we enter into relationship with him. The law of God is to reveal himself to himself, and the law of man is to serve as a suitable instrument for that revelation. The Absolute has no relative qualities; there is nothing to which it could be related. When the presence of the Absolute becomes manifest, however, it assumes relative qualities. Reality does not

exist for us unless we realize it; the ideal is only a dream unless its realization takes place. God (in his own essence) is neither good nor evil; there being nothing real but God, he is above both conditions. There is in reality nothing in regard to which he could be evil or good, for he is the All. God is neither an angel nor a devil; neither a man nor an animal; neither moral nor immoral; neither virtuous nor depraved. God is the Reality, and for us he is precisely that which we in reality become ourselves. Relative qualities come into existence in consequence of the relationship of things to each other. God is not a thing, but a state of being. Good appears as evil if it manifests itself in what seems the wrong place, or under what seem to be wrong circumstances; evil is good whenever it is necessary.

God has for us no divine qualities. These come into existence for us only when they enter into being in ourselves. We learn to know them only by obtaining possession of them; we attain their possession only when they become manifested in us; and it is this manifestation that causes us to enter into the divine, impersonal state. Thus the question, What is God? resolves itself into the corollary, What am I? To answer this question is not a matter of natural science, but of self-consciousness; and he who has attained that state cannot satisfactorily describe it to another who has not experienced it himself. To attempt it were useless, because he would be as little understood as God himself, whose sole object for untold ages has been to manifest himself, and whose manifestation is the whole of the universe, but who is still misunderstood and unknown. Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the "Son of God," having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be his own real Self.

SOCRATIC METHOD OF INSTRUCTION.

BY ARTEMAS BISSELL, A.M.

THE renowned Dr. McCosh, when President of Princeton College, often invited his classes to ask him questions, during recitation hour, relating to the subjects under consideration. If a student made inquiries for the purpose of exhibiting his "smartness," the Doctor would silence him without any ado; but if questions were asked in a truly inquiring spirit the answers would be exhaustive, and discussion of much advantage to the class would follow. Another famous educator, the Rev. Dr. Charles Hodge, for fifty years a distinguished Professor in Princeton Theological Seminary, "possessed an almost perfect skill in practising the Socratic method, in eliciting thought, and in leading to conclusions by questions."

From a study of the practical and helpful effects of the method pursued by these two educators, we shall consider, in a few aspects, the present value and importance of a more general adoption in this country of the Socratic method of instruction. It should be more generally adopted because:

(1) It is attractive; as many as ten schools of philosophy regarded Socrates as their founder. Painting and music, possibly all of the fine arts, educate quickly because of their attractiveness. Why should it not be one of the chief aims of the up-to-date instructor to make attractiveness a prominent point in dealing with the minds of those he would instruct? The American learns quicker and better by "talking over" things than in any other way; and when he reads he is usually determined to get the opinions of others and argue with them. If he does this, he is more content and remembers better. For these reasons the education of our youth would be more effectively carried out along the conversational line. Many branches of study,

exceedingly useful in themselves, are rendered practically worthless by stereotyped methods of instruction. This is especially true of all those studies which are argumentative. There is no excuse for the continuance, in the nineteenth century, of unattractive methods of education. It is largely because of existing methods that our legislatures are called upon to pass compulsory education laws. If efforts were made to make the school relatively as attractive as the theatre, no compulsory laws would be needed.

(2) Another point in favor of the Socratic method is the fact that it is productive of thoroughness. In proportion as a study is attractive, it is conducive to thorough results. Intelligent discussion of a subject fixes its facts in mind in the clearest manner possible, and results in a better understanding of its truths. There are few studies in the curriculum of our schools that are likely to be even fairly understood by pupils unless they as well as the teacher may ask questions. Yet how numerous are instructors who, by their manner, if in no other way, prohibit students from making inquiries in the recitation-room, thus implying that their own instruction is all-sufficient! Generally this signifies the reverse—often it is indicative of the teacher's lack of knowledge. It is frequently asserted by college alumni that the exercises of the literary society with which they were identified in the institution were of as much practical service to them in the battle of life as their entire college course proper; yet such societies usually assemble but once a week. How does it happen that a literary society can be such an important educator? The solution is plain: In such gatherings all sides of a subject are brought to light by free discussion, whereas it may be that in the class-room of the same college a student is allowed seriously to consider only one side. *Ex parte* knowledge is always deceptive and practically useless.

(3) Conversational instruction in the class-room allows full scope for the reasoning faculties. This country needs men who are not merely receptacles of book knowledge, but who have also a capacity for the clear expression of serious thought. In this country there is a scarcity of talent of a high order in the

pulpit, in law, and in Congress. Prominent churches in need of pastors are compelled to wait a year or two before securing men of sufficient ability to meet their requirements. Occasionally search is made in foreign lands. This status of the professions in our country reflects pointedly upon American colleges and theological seminaries, where men are supposed to be *fitted* for all these important callings. A majority of theological students are no doubt excellently equipped for their duties in all respects except that of attractively and forcibly speaking in public. It so happens, therefore, that some of the very qualities which would make them the most useful in their profession are lacking.

Such educational defects as have been named as detracting from the qualification of the lawyer, the representative in Congress, and the clergyman, may be remedied to a large extent by the adoption of the Socratic method of instruction. Macaulay was particularly impressed with its value to persons intending to be public speakers. He says: "The intelligent student derives from it readiness of speech, copiousness of language, and knowledge of the temper and understanding of an audience. . . . I know of no modern university which has so excellent a system of education."

Considering how great is the number of academically educated students continually being sent forth from colleges and schools, and who enter into unsuccessful professional and business careers because of faults in their education which the Socratic method of instruction would remedy either wholly or in part, the subject would seem worthy of consideration by educators.

HINTS AT THE CREATION OF MATTER.

BY FLOYD B. WILSON.

AGES ago a material universe began to appear, and to it came an apparently material man. But back of all materiality there was the *Word*, which may be defined as creative power, or creative energy—whatever to you will represent the fullest measure of mental force. This Energy, or Being, called worlds into space and all life into existence, that life to be controlled by laws fashioned or made by its own impulse. So, at least, the records state—so the story has been told for thousands of years. To make it more comprehensible, certain philosophers, assuming the right to interpret the record, gave a personality to Being. They said *He* called into existence plant and animal life by a Word, after having, in like manner, previously created worlds; then made laws whereby the created life could itself be a creator of its kind, by simply observing the law fitted to each particular case.

With knowledge gained by study of the limitations of the so-called physical laws of the universe, man has gradually come to recognize a power of the mind over and behind these as a controlling force. This discovery has given a wider meaning to evolution. By a subtle law, the full scope of which we do not yet understand, we have learned that through wrong thoughts we have established erroneous beliefs, and that right thoughts constitute the sole force to dispel the consequent illusions. Thinking has moulded every man and has made him what he is. Matter is a wall which Thought met and stumbled against; rising blinded, it imagined the existence of repellant and attractive forces, which it separated; then two lines appeared—that of wrong (material) and that of right (spiritual) thinking.

There is an intense desire on the part of every student of psychics to learn more of Being. Incomprehensible and indefinable though the subject must always remain, yet it is only recognition of some of its truths that has disclosed the power of thought. Man is not satisfied with a theory of creation which rolls the ages backward till a supposed time when God (a personality) alone existed. He cannot conceive of a Being, the sole source of creative energy, sitting in vacuity—a Being that attracted all and gave nothing till a supreme moment was reached. If, on the other hand, one recognizes Being as Principle—also the repository of creative energy, drawing and supplying all the spiritual and mental forces of life—then a thousand mysteries pass into demonstrable realities. The effect and the cause are both understood. Here is the bank from which Genius draws both its principal and interest. Man cannot recognize his divinity till he knows how to appropriate his spiritual supplies from this boundless Reservoir.

The student who has advanced to a degree of intelligent comprehension of Being, thereby learning how to appropriate thereof even to a limited extent, finds matter seemingly his great enemy. It stands between him and his innate desires. He believes that matter resists his spiritual progress—that it is a barrier between him and his destiny. One more advanced is wiser; he knows that his friend is fretting over the powerless, and attributing power to that which receives strength only from the thought with which it is endowed.

The underlying truth of the metaphysics of to-day is that matter has only the power (or formidableness) which thought has imparted to it; that matter has no stability or feeling of its own; and that, on the whole, it is questionable if it has any *real* existence at all. False beliefs are the outgrowths of erroneous thinking, which in turn is a product of fear. What created fear? Matter? No; matter has not the power or function to create. Of itself it could evolve no quality or emotion; yet, without matter, thought might be absolutely free. Prior to the appearance of matter, thought had no limits; it met no opposition; it was one with the great pulsating Mind

of the universe. If matter has no inherent creative power, and fear is the seed from which grows the plant of erroneous thinking, then matter and fear must be coëxistent, whether regarded as entities or non-entities. Thought must be responsible for the creation of matter, and this great force could not have created an enemy to itself. Incorrect thinking has taught man a false belief as to matter.

If it has been proved in the advanced mental science of this age that thought, by a definite line of reasoning, can force matter (or finite thinking as to matter) to drop its beliefs concerning pain and disease, and awaken to ease and wholeness, must we not regard it as being equally true that only the creator of this same matter could possess such power? Does not mental healing, therefore, prove the origin of matter? Disease is a belief that becomes fixed in the mind through wrong habits of thinking. Such beliefs are false because they are the products of error. Matter, then, being the creation of thought, cannot be its antagonist. It is rather an instrument to aid thought.

Steam and electricity are harnessed by man for good ends. The world needs these forces, but they must be directed by skill; otherwise both become engines of destruction. Fully recognizing his own powers—his oneness with all Power—man finds his material identity no hindrance. In his initial steps toward a recognition of his own divinity, however, he found that matter environed him, and it seemed an opposing force. This was the wall which he was called upon to surmount, and he questioned the wisdom of its having been erected at all. But when he won the victory by leaping over it through the aid of intangible forces, born of right thinking, he gloried in the fact that it had been built. To overcome it was to learn of a new meaning to *life* and to grasp some of the possibilities of the powers of the mind.

Granting that matter, as an antagonizing element, does awaken thought to lift one to an appreciation of the might of mental forces, yet, it may be asked, why material creation for this alone? Would not absolute freedom from material fetters have made the progress of thought still more grand?

Thought, it seems to me, had reached its utmost possibilities in its first stage of advancement. It next evolved the desire for place, which meant material creation. It was a part of the great plan being carried out by a law as positive and certain as it was irresistible. Place meant worlds in space, and motion gave form to gases which thought solidified with life. Creative energy continued her work till all was ready for man. A physical world, peopled with material animals subsisting on material things, required a king. Thought fashioned from the ethers the king demanded, calling him Man. His title to power over other creatures was due to the fact that his Reality always existed. He himself was a part of the all-creative energy—one with Universal Mind. His true ego was coëxistent with Being.

Mind—everywhere existent, filling all space but occupying none—observed that its new creation (matter) attracted its like to itself, and that it filled and crowded space. Did this observation surprise Thought? Surely the requirements of materiality could not have received attention till they became known. When first noted, however, might not the fact have been a shock to Thought for a moment? Did *fear* thus take its rise? At that surprise, might not wrong, or mortal thought, have been born?

If material life is a creation of thought, it must be under the dominion of thought. Has this conclusion any potent meaning for us? Is it not an incontrovertible answer to the question, Why has thought the power to heal? Based upon this proposition, the whole philosophy of mental therapeutics has a broad and solid foundation.

No one recognizes more fully than the writer that the above hints at the beginnings of materiality are made on most subtle lines. There is no history to be appealed to, and yet the power of mind over matter is demonstrated daily. If the former is the creator, why should it not have absolute power over its offspring? If matter is held in place solely by the laws of thought, mental healing ceases to be a mystery and becomes simply a natural principle in the economy of right living.

THE SILENT TEACHER.

BY W. J. COLVILLE.

THE metaphysical methods so rapidly coming into vogue throughout the civilized world undoubtedly bring great advantages to adults, but the fact should not be overlooked that the little ones in our schools and nurseries are equally entitled to participate. To many young people the usual methods of the school-room and the amusements of the playground are seemingly well adapted. There is always a minority, however, comprising the most sensitive and delicately organized children in every community, who apparently cannot advance in their studies without injury to their health unless some means adapted to their special needs can be devised. With a special view to improving the condition of this class of pupils, mental scientists urge the claims of silent teaching in educational methods as equally effective and beneficial to both pupil and teacher. The healing aspect of metaphysics by no means exhausts the scope of mental action on the silent plane, though this somewhat restricted interpretation is frequently given to the term. If all were living in an ideally upright condition of thought, and acting in accord with Divine Will as manifested in the order of Nature, there would be no diseases to cure, yet there would still be ample room for the doctor to ply his true vocation of teacher. Schools and universities, nurseries and kindergartens, can exist even in that ideal commonwealth from which knowledge of the law of life and obedience to its requirements shall forever banish disease.

As a rule, children manifest three excellent traits which deserve more attention than they ordinarily receive. "Unless ye become as little children ye cannot enter into the kingdom of heaven." First, children are unprejudiced; their judgments

are unformed; their minds are neutral and impartial: consequently they are more teachable than older people. This mark of childlikeness, being universally admitted, may be dismissed as a truism. Secondly, children manifest a noteworthy sense of justice and love of fair play, a trait in itself sufficient to raise the childlike disposition to high rank in the estimation of all whose ethical sense is keen and who regard moral influence as the highest educative force. Thirdly, children are pre-eminently inquisitive; they are living points of interrogation. Always unwilling to accept things as they are and to take established propositions for granted, they insist upon penetrating the arcana of everything. For these reasons, if for no others, it may well be said that children are amenable to right direction in all things, provided that the teacher understands and appreciates the child-nature, knowing the precise way in which it is willing to be reached.

Whether credence be granted or denied to astrology, it is certainly demonstrable that children vary greatly in temperament and tendencies, even though born of the same parents. These differences are not necessarily disagreements — neither should they be looked upon as evils in any sense; but as they obtrude themselves everywhere, they should be intelligently considered. The happiness and success of children in every direction depend largely upon right discrimination concerning these varying peculiarities. Public schools should, of course, be fashioned to meet the requirements of the majority, but even the smallest minority should not be neglected. Private academies and homes might furnish favorable conditions for the nurture and training of those to whom the routine methods of public schools are distasteful; and, as it is often the most gifted child who cannot bear the strain and excitement of prevailing customs, a subtler method of teaching than is ordinarily employed should be devised.

Sensitive children, as a rule, are imperfectly understood, and little attention is usually given to those inborn peculiarities which are often the idiosyncrasies of incipient genius. Genius must be erratic — it cannot be commonplace; therefore that

much-lauded "common sense" which prosy people consider sufficient for every emergency needs to be superseded by uncommon (even super-common) sense if geniuses are to unfold in the sunshine of a congenial and encouraging environment. Because prophets have been stoned in the past is no argument for stoning them now; because geniuses have been starvelings in days gone by is no reason why we should starve them today; and as mental and affectional destitution are phases of starvation much harder to bear by sensitive natures than even the most trying physical privations, it is clearly the duty of all who desire to bless their generation to seek out ways and means for making the pathway of the world's gifted ones more flowery than of yore.

Telepathy, psychometry, mental telegraphy, and other terms of allied import are constantly employed to indicate a subtle psychic agent which conveys intelligence by a method not limited to the employment of the bodily senses. A person blind from birth, and living in the society of blind people, would be certain to think and speak of the four senses of man; and should any one claim the possession of a fifth sense he would be looked upon as a freak or a charlatan. There is no difficulty in conceiving of human beings with only four, three, or two senses, instead of five—and we can certainly imagine a condition where even the sense of touch or feeling might exist alone; therefore, we may just as rationally extend instead of diminishing the scale. Granting, however, that five senses are all we have, these can be developed as well as contracted. We see in the behavior of many animals, also of some primitive peoples, a marvellous extension of one or more of the ordinary senses; and it is probable that the time may come when even "exact science" will testify to the operation of telepathic and allied faculties in man as conclusively as the cathode ray is now admitted to play an important part in the higher branches of photography.

The more sensitive a child is, the less able is he to stand the stress and excitement of external attempts to reach conclusions. Only in the silence can that clear inward vision which

marks the seer be exercised. Although children are frequently romantic and imaginative, yet, when wisely dealt with, this very imagination proves of the highest value in the field of art. Every child, regardless of condition, is affected more by unseen influences than by precept and example. Words and acts may be counterfeited; therefore they are never infallible tests of inward righteousness. Moreover, on many occasions speech and action are almost impossible; consequently, some more subtle agency becomes necessary in the development of youthful minds.

To reprove bad habits by calling attention to them is always harmful. To invite consideration of an idea is really to prompt the act through suggestion, even when the intention is to insist upon its discontinuance. It frequently happens that an attack gives a new lease of life to wrong action by the very energy of the antagonism thus aroused. To map out a pathological condition and then seek to break it up is always erroneous, not only because of the negative suggestion made to another, but also on account of the injurious effect produced upon one's self.

Teachers are frequently worried to the limits of endurance because, while deeming it their duty to call attention to faults in order to correct them, the reverse result is usually obtained. Children never learn better ways by being reminded of their misdoings, any more than they can be negatively taught the multiplication table. Simple denials of error do not constitute the speaking of truth. There is always an oppressive, wearying atmosphere where faults are dwelt upon and wrongs discussed and punished. So fatal to the ends of true education is such a system that a teacher often becomes painfully affected and even contaminated by the very error he is seeking to overthrow. Few teachers seem conscious of the fact that, in order to bring a restless condition to repose, it is first necessary to master in themselves the tendency to become excited in consequence of the surrounding perturbation. People fail only because they begin at the wrong end of things. What can be more absurd than to seek to *compel* order in your surroundings when you have not yet learned how to *produce* it in yourself?

The silent teacher does not remain as if dumb, but comprehends the orderliness of the phraseology in the book of Ecclesiastes: "There is a time to keep silence and a time to speak." The silent time comes first—that for eloquence later. Were this thought followed out in business, as well as in domestic and educational matters, it would soon be demonstrated that the sorrows and disturbances which arise from speaking too soon are numberless. Children feel infinitely more than they can express in words, and they are much quicker to detect an inward feeling manifested toward them by those in authority than is generally supposed. It is never disputed that affection accomplishes far more than fear, and, while the "fear" of the Lord may be the beginning of wisdom, yet the word rightly translated means reverence. That perfect love which casteth out fear (in the sense of dread or terror) is said to be the fulfilling of the Law. A child invariably wishes to be guided by whomsoever it loves.

Following closely upon this thought, we observe the capacity of sensitive children to *absorb* knowledge from their teachers —provided sympathetic relations exist between them. While the mystery may not yet be solved, yet it is a fact that children frequently receive information from those about them which they cannot have acquired through outward channels of communication. The hypothesis, offered by many who devote both time and thought to the psychic problem—that there are actual emanations from the human brain resulting from thought processes, and that these are perceptible to a finer sense than we ordinarily take into account—is certainly plausible. Whoever experiments with telepathy, mind reading, or thought transference in any form, soon discovers that the intensity and clearness of the thought of the sender of a mental message are likely to determine the measure of success attending the effort. This makes it seem evident that concentration on a given theme intensifies the force thereby set in motion.

We all know that some highly cultured persons are not successful teachers, while others, who actually know less, impart more. This is probably due to the fact that in one case knowl-

edge is secreted rather than expressed, while in the other the disposition to share all one knows is paramount. In the case of backward children, what is sometimes called the "psychometric process" has been tried with surprisingly favorable results. Knowledge is frequently communicable without any direct attempt to impart it. The very air of a room becomes impregnated with the mental effluence of its inhabitants; thus certain apartments are more conducive to study than others. How often have even the least susceptible among us remarked upon what we have felt on entering particular places! Just as the Libby prison in Chicago and similar buildings have caused distress to sensitive people, by reason of their associations and the disagreeable influences gathered within their walls, temples of religion, halls of learning, hospitable homes, and many other edifices consecrated to ennobling activities and filled with edifying mental outgoings, occasion the keenest delight and produce the most restful and invigorating results in those who breathe their atmosphere.

If this be even partially admitted, it is easy to see how wide a field is presented for the education of the young as well as for the curing of invalids. The mental methods so successfully employed by metaphysical healers in their endeavors to reverse mental pictures, substituting the cheerful for the depressing, etc., may be advantageously resorted to in instances where the rearing of a delicate or "peculiar" child is a perplexing problem. It is not always necessary or even desirable to centre the mental activity upon the particular idea we may wish to convey to the child. The general atmosphere of culture which pervades a rightly used apartment will usually prove sufficient. In extreme cases unusual measures may of course be adopted.

The ancient temple-builders, who were forerunners of the church-consecrators of more recent times, were generally well versed in the occult sciences, and knew that, when places were set apart for definite uses and dedicated to specific ends, whoever trod the precincts of the sanctuary would be brought more or less into conscious contact with the subtle, pervasive spirit of the place, and in consequence be rendered more susceptible to

the appeals made by religion to daily life. A great deal that has been incrusted with superstition is often thoroughly scientific; and, while one of our *fin-de-siècle* tendencies is to discard everything pertaining to bygone days and ancient customs, another (far wiser and healthier) is to seek to strip these practices of the accretions which have concealed their real meaning and present them in their true significance. The silent forces of nature are ever the most potent; and as the educators of the race grow to appreciate the silent addresses to the understanding which are often more effective than the most eloquent outward appeals, a new era will begin in the history of education —one which will see the practical overthrow of all harsh, coercive measures and the beginning of the reign of love.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

PSYCHOMETRY AND MINERAL LIFE.

In the psychometric examination of minerals two distinct classes of phenomena can be seen. The first consists of a series of pictures giving glimpses of the external life-history of the mineral, and is more or less familiar to all students of occult science. A few examples of this class were given in a former article.* The other class is perhaps somewhat less known to general readers; but it shows the construction—the working mechanism, the *life*—of the mineral.

When a series of pictures, formed before the inner sense of sight, have been examined in detail, and the last one has faded from view, the concentration should be complete; the physical is stilled. If there is no interruption nor sense of physical discomfort, particularly of oppression from breathing vitiated air, the

* See THE METAPHYSICAL MAGAZINE for December, 1895.

conditions are all that can be desired, and it is an easy matter to proceed to finer and in one sense more difficult explorations. The piece of apparently dense and lifeless mineral is seen, as it lies in one's hand, to be a thing of beauty and wonder, with a marvellously intricate structure, life, and language. It is seen to be composed of minute particles, arranged at regular distances from one another and all in rapid motion—each moving in an orbit of its own.

The particles of a piece of silver-bearing mineral move, so far as I can follow their motion, in a circle. In appearance, one of these particles may be compared to a small, round, brown burr, with six-sided projections radiating from a centre. Several efforts have enabled me to count only fifteen of these radiations, but there are more. In their rhythmic motion they give out a certain sound, which is repeated without variation—a far-off, attenuated knock. It is a muffled, not a metallic sound, and one follows another a little faster than a watch ticks. In another piece of mineral almost the same sound occurs, but less often. One accustomed to counting minute divisions of time could probably count these if he could hear them. The particles appear to be composed of square bodies, irregularly arranged. I am not decided as to their motion, but I think it is in curves, like the figure 8. The shining particles of another piece give out a continually recurring sound, suggesting the whirr of insects' wings. These particles are round, or nearly so. All the mineral particles which I have seen in this way have a fiery glow. From still another piece can be heard a sound which does not suggest any other sound known to me; it shows no particles, and only one picture—solid masses of rock, from which spring tiny sparks of light. This gives me the impression that it comes from a very remote antiquity.

While examining a piece of mineral, more than three years ago, I seemed to see in the very heart of the earth a small, clear light, which did not flicker or sparkle, but shone steadily. This incident produced an unusually deep impression upon my mind, but, not thinking that it would prove a rare event in my experience, I put the mineral into a box with numerous others without marking it for future reference, and in the course of weeks or months the box, with its contents, was removed to make room for others. But after awhile, examinations of many other pieces showing no similar light, my mind occasionally reverted to this occurrence

with a desire to know more about it. I still had that particular piece somewhere, as none had been lost or thrown away, but as I had forgotten its external appearance it could be identified only by its internal peculiarity. I examined many pieces before that light again shone before my eyes; but I know no more in regard to it now than before. It shows, however, what I believe to be *fire-mist.*

The piece of jasper mentioned in the paper previously referred to sounds a musical note which recalls Tennyson's lines:

> "Oh hark! oh hear!
> How thin and clear,
> . . . . . .
> The horns of Elfland, faintly blowing."

Most interesting, perhaps most significant, are the conditions shown by two amethysts. One shows a glowing mass of purple crystals—anything more beautiful than the clear purple and violet lights can scarcely be imagined. Magnetic, yellowish white lights flash upward from the mass. The crystals are in more rapid motion than any others that I have seen. They are long, slender, apparently smooth or very slightly grooved, and pointed at each end—a whirl of flashing purple points. The sound which comes from them is a musical note—low, as are all these sounds, but perfectly distinct. The mass of crystals shown by the other is about one-fourth the size of those already described, and the purple color is less clear and brilliant. Fewer and smaller magnetic lights flash from it, and the sound is low and elusive; it can be heard, but that is all. The crystals have the form of fluted columns; in their next finer form they may be compared to a four-petaled flower, or a Greek cross, the four projections being of equal size and at equal distances from one another. These, perhaps, are molecules. They are followed by what first appears to be a luminous purple mist, but which soon becomes partially distinguishable as atoms of crystal. They are, of course, too minute to be described, and must be apprehended through the imagination. Their motion is almost imperceptibly slow, which is perhaps the reason why they and the four-petaled shapes can be seen. This stone has evidently passed its point of perfection as an amethyst, and is becoming disintegrated. It is as plain as any fact not susceptible of demonstration that the atoms are becoming liberated.

Examination of two garnets revealed no division of the crystals into finer forms, and no sound came from them. Electric rays flash out horizontally from the base of the mass of crystals. The formation of these splendid red stones—blossoms of the granite rock—is shown, but a detailed description would be out of place here. I know of no standard of grades or qualities in the psychic realm, but will say in a general way, without any attempt to be exact, that the amethysts and garnets are of a finer grade of life—psychically considered, without regard to their beauty or value—than the minerals, and that to my perception they occupy a middle place between the mineral and vegetable planes. Whether or not this is true of other precious stones I do not know, having examined only one.

The examinations recorded here are not, in any instance, commensurate with the facts, but they are as complete as I can make them at the present time. A. GETCHELL GALE.

* * *

THE "YOGA."

They have in India an ancient system of psychic training called Yoga, in which the recitation of certain mantrams, or verses of Sanscrit, is prescribed. Especially important is said to be the way in which the mystic syllable *Om*, or *Aum*, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanscrit charms, or mantrams, is only drawn out by the adoption of a certain very accurate rule of pronunciation (*swara*). They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first reacts upon the astral double, or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces. How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or outside himself, helpless, dependent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions!—*H. S. Olcott.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Fourth Paper: President's Address Continued.*)

"I felt a sweet peace steal over me," continued Bolton, "and I suppose I slept for a time; then I awoke, and I seemed to be outside my body, for I observed all the surroundings, and I could see anywhere or anything I wanted to see. I saw you, Edith, in your room, and the doctor in *his* room; he was mixing the medicine which he intended to give me when I awoke. I saw the nurse sitting in that chair, intently watching my body; I not only saw things, but knew the purpose of everything. Gradually I sank until I touched my body. There was a shudder, a few nervous twitches, and again I saw through my physical eyes.

"Now I know that death does not kill—the body breaks up and perishes, the form dissolves; but the man, the ego, lives on forever; and that 'forever' is just what we make it. I also know that I shall soon go away from this body, and you, my darling, must not weep nor wish me back, for I am not always able to resist the evil, and I might again grieve you; but you should rather rejoice that through my love for you I made the effort to be good and pure which has saved me from destruction and outer darkness. I am surprised that I should receive any Divine credit for this effort, because I did not make it from any religious motive whatever, but simply because I loved you and wished to make myself worthy of you. On thinking it over, however, I can see how it was. You were the highest and purest type I had ever known; I worshipped you because you were good, and it was the goodness I loved. I see it now, although I could not see it then—the difference between the form and the spirit by which it was illuminated. Can I hope that Edith will forgive the wrong which God has pardoned?"

"Oh, Willie, my poor darling," said Mrs. Bolton, "do not talk to me about my having anything to forgive! You have suffered, and I have grieved for you. I love you, and love has no pardons to grant; true love takes no offence."

At this moment I noticed a pallor spreading over the face of my patient, and I hastily interposed with a command for silence,

knowing that the conversation had been already too prolonged, and I asked Mrs. Bolton to retire. I was really alarmed, he looked so deathlike, and would have hurried her out of the room, but Bolton said, "Let her remain, doctor, please," and still held her by the hand. I had some beef-tea at hand, and gave him a few sips every three minutes. He recovered from his faintness quite readily. After a little he said he felt sleepy, and thought perhaps he could take a nap. His wife made an effort to rise, but he asked her to remain, as he felt more quiet with her beside him. Seeing he wanted nothing, I left him in her care and withdrew.

Being weary with much watching, I went to my own room and threw myself across the bed, soon falling asleep, to wake three hours later from a perplexing dream, through which Bolton's story (like the golden thread in shotted silk) continued to run. I presume it had taken a deeper hold upon my mind than I suspected, for when I opened my eyes I distinctly saw Bolton's face. His eyes looked calmly into mine, while the face gradually faded away. I was not so surprised at first, because I fancied he had become delirious and followed me into my room; but when the face dissolved before my eyes I was startled; vague forebodings ran riot in my brain, and springing up I rushed to his room—fearing I hardly knew what. Imagine my surprise on finding the husband and wife lying side by side in a most profound slumber. To make sure I approached the bed, and taking his hand (which was still thrown over his wife and lay on the cover nearest me) I felt his pulse; it was normal. I watched the respiration; it was natural. I looked at his face; a faint tinge of color began to appear; the eyelids trembled a little and then opened—there at least was no delirium. The look which I first saw that day on the steamer had disappeared; there was no abstraction; he was apparently the most self-possessed and self-centred man I ever knew. He looked from me to his wife without moving, and I at once inferred that he did not wish her disturbed. Acting upon his silent request, I quietly withdrew.

My mind was thoroughly aroused, and I was perplexed by the fact that I had seen a man's face where I knew no human being could have been present, and I was desirous of knowing what condition of mind I myself must be in—what was the matter with my brain that it should act so strangely? It could be nothing more

or less than the phantom creation of a disordered mind, for I had seen the face most distinctly after I was fully awake, and afterward saw it fade into mist and disappear. I tried to detect other symptoms of weakening faculties, but in vain. Nevertheless, I was far from feeling comfortable, and determined to take a walk in the open air, and thus throw off the feeling; yet, despite my efforts, the recollection would remain uppermost, and with disgust at my folly I gave up the attempt and returned to my duties.

On reaching the hotel I went to my room, bathed my face, and started to see my patient, whom I found quite refreshed. His wife seemed to be a new source of strength to him since he had relieved his mind, and they understood each other again. I gave him some food and a little medicine, and then took a seat to chat with them awhile. The conversation seemed to drag, until Bolton put his finger on my pulse, and said:

"Doctor Harding, I wish you would help me to the correct understanding of some things which are both new and strange in my experience. I fear I shall not remain long enough in this bodily tenement to unravel the mystery; but I will tell you what occurs to me, and I wish you to make careful note of what I say. Perhaps you may find it sufficiently interesting to pursue the subject after I am gone. You remember what I said about my body as being separate from my real self; in other words, that I was out of my body. I have read about the wonderful things they do in India—that people called adepts possess the power of leaving the body at will, going to desired places, and appearing before people, who think they see the real man. I have always looked upon this as nonsense, or jugglery; but I find that I have to modify my judgment, as I am having a similar experience—how far it is a reality I cannot say. This is what I want your help in determining, because if it is possible for me to lie here as a living, breathing body, and at the same time be in another place, it would seem to settle the vexed question of the soul's continuous existence.

"If the soul can exist and make itself manifest as an individuality at any distance from the body, then it does not necessarily cease to exist when the body dies. Atomic death and molecular disruption are familiar facts, but it does not follow that the soul perishes at that time, any more than that the attar perishes with the rose when we destroy the latter to obtain the former. The

perfume, being less material, continues to express the individuality of the rose long after the original has ceased to be ; so the soul finds its freedom in the death of the gross material which forms its outer shell.

" After you left us to-day, my wife and I remained quiet for some time. Edith soon fell into a gentle slumber, and I seemed to do the same. After awhile I found myself separated from the body, and I thought about certain improvements which I had ordered to be made upon our house in Boston during our absence. I was anxious that they should be done before our return. I did not realize that I was *travelling*, in the sense of moving through space ; I simply *thought* of home, and I was there. I saw all the familiar scenes, went into the house, saw the men at work, saw the papers which had accumulated since my departure on the hall table—everything was just as I supposed it would be. One of the men was placing a large mirror in Edith's room ; but he was not doing it skilfully, or in accordance with my directions, and I undertook to tell him what I wanted. I spoke to the man, but he did not heed me. Then I stepped up and touched him on the arm. He paused, looking around uncertainly, but did not act as if he saw me, and went on with his work. I tried in vain to make him understand me ; then I seized the frame of the glass, but could not move it, although *I moved what seemed to be a shadow of it.*

" As I was pondering this phase of the affair, I realized that I was only a soul after all, as immaterial as the shadow I could turn. Then I tried other articles, and while I could not move the substance I could always move its image. I said to myself, ' I will tell this to Doctor Harding,' and as soon as this thought was formed in mind I was in your room. You were lying across the bed, asleep, with your head on a pillow toward the foot-board. I stood looking at you, my feelings of gratitude intense for all your kindness to us. I felt glad that my young wife was to be left to the care of such a man, and I prayed that you might enjoy the pursuits in life which are not to be mine.

" Just then you awoke, and I wished you could see me as a soul—as I really am ; but you seemed alarmed, for you sprang up and rushed in here. My first thought was, ' He will awaken Edith and frighten her ; I must prevent that.' Then I was here, and you took hold of my hand. I could not speak, but I did not want

Edith disturbed; so I tried to convey to you my wish, and I thought you understood, for you immediately went out. Now what I want to know is, how far these things, which appear to me to be so, are real."

When thus appealed to, I tried to get my wits together so as to form an intelligent reply, for I confess I was utterly astonished and confused by what I had heard and seen. I could no longer doubt my senses, yet the explanation was more perplexing than the doubt itself had been; however, I managed to say that I was conscious of having seen Bolton looking at me when I awoke, but considered it only the fancy of the dream continued into my waking thought.

"Did you ever have such an experience before?" he asked. I promptly replied that I had not.

"Then, Doctor," he continued, "you and I stand upon the threshold of a great discovery; we are even now entering the door of the unknown, and we must co-operate intelligently lest we lose the crowning glory—the proof of the soul's immortality and its individuality as distinct from the form. We must avoid deceiving ourselves: it is certain that neither desires to deceive the other. You cannot imagine what this means to me, for, if I can be satisfied that there is an actual existence for the soul separate from the body, then I know that I shall not perish like the grass in the field. If I can only manage to convey my thoughts to others still in the flesh, I certainly may be able to lead men from the low ambitions of life up to the higher aims by which all mankind may be enriched and improved. Then, at least, I shall not have lived in vain. An eternity will not be too long in which to serve that Creator whom in my youth I neglected and in my manhood forgot.

"I have no idea as yet by what process the soul separates itself from the body; and as it has so far occurred when I was apparently sleeping, I cannot give a very lucid description. I can, however, say that I have a sort of feeling like jumping, but not the sense of becoming ill, as in fainting—no approaching darkness; no sinking into oblivion. The first thing I notice is that I am out of the body, which seems to be sleeping. My anxiety now is the shortness of time wherein to make these observations; I feel that my hold upon the body is fast being loosened, and at any time I may go away to return no more to this house of clay."

(*To be continued.*)

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE PASSING OF ANTI-TOXIN.

The "sober second thought," in the shape of accounts of the direful after-results arising from the use of this last of a series of great medical fads and fallacies, is now manifest. The full meaning of the failure of this recent specific, in its wide relations, involves one of the most colossal errors in history. A far-reaching or universal principle—so supposed, and so taken for granted and indorsed by the great majority of the "scientific" world—proves to be not merely useless but disastrous.

The first member of this pestiferous family was the Brown-Séquard "Elixir of Life." It is easy to recall the unbounded applause accorded by press and pulpit when this "great discovery" was announced.

Soon after came Dr. Koch's lymph. Human tuberculosis, "lupus," and kindred disorders were to be immediately banished. But it was worse than a failure, for its subtle poison was propagated and diffused. It would reasonably be supposed that, after

such an experience, medical science would have discontinued further applications of the same general theory in any kindred form. But the same fallacy has been pursued more earnestly than ever, in ever-varying shapes, and one of the later refinements is anti-toxin. The truth regarding this specific is now filtering out, of which one of the most eminent physicians of Boston gave a liberal instalment in the *Transcript* of that city of March 7, 1896. As early as February, 1895, many London physicians discovered "serious drawbacks" in the use of anti-toxin, and about the same time Professor Drasche, of Vienna, observed numerous cases where the after-effects of the serum were "disastrous to the kidneys." The patient might survive diphtheria, but more serious and lasting disorders were planted in the system.

In the *Contemporary Review* for February, 1896, there is a lengthy and interesting paper from the pen of a literary gentleman who had diphtheria, and was taken to one of the London hospitals and thoroughly anti-toxined. He says: "Exactly one month after I left the hospital, I lost the power of walking or standing up, and then, in another week, that of writing or using my hands in any way. During the next ten weeks I remained in an absolutely helpless state—a sort of living death." He also states, among many other facts, that during the last three months of 1895, in the inner ring of London alone, over eight hundred persons died of diphtheria. Though most received anti-toxin, the death-rate was thirty-five per cent. This writer also says that one English superintendent, giving his experience in 176 cases, saw no single instance where any benefit ensued from the use of the serum. Many others are quoted in corroboration of this view. From an extensive investigation he concludes that paralysis, nerve prostration, and heart trouble follow with increasing persistency, and in general that disease, "in new and sinister forms," ensues, thus inflicting an injury on the individual and the race that perhaps can never be eradicated.

The theory of curing one disease by injecting another, or a diluted quality of the same, should long ago have been dropped. But horrible abominations are yet to be injected into human and animal organisms, and medical laboratories are still busy in concocting them in new forms and combinations. The farmers are discovering that "tuberculin-tested" cows develop not only tuber-

culosis but are subject to frequent abortion and other abnormal conditions and disorders. Subtle and putrid poisons are still being scattered in complex forms, and the end is not yet. Let us note, for illustration, how the same principle would work on a higher plane. One is too sensitive to stand the shock of a great crime, or sin. We will therefore proceed to inject into him crime or sin of a diluted quality. Tone it down a little through "cultures," and evil will cast out evil. A big error might be fatal, so to prevent that we will introduce a thousand little ones. Will this ever kill error? It rather sows its seed broadcast.

Future years only will show how many kidney diseases, blood-poisonings, diseased lungs, and "heart failures" will come from anti-toxin serum in the circulation. Outraged nature turns and becomes retributive. How long is this general defilement to continue? HENRY WOOD.

THE revealings of the latest science show the marvellous power of suggestion, the stimulation of thought sinking into mind—mind, that in the exquisite accuracy of psychic processes never loses, never forgets. The tendency of every thought is to express itself in action; every thought of anger is an initial impetus given to every physical power for the expression of that anger. A little child, returning from school, was telling his father of something that had been told him of delirium tremens, with detailed repetition of symptoms and phases. The child ended his story with the remark: "And, do you know, I felt then just as if I had that disease." The graphic description was in reality a hypnosis that subjected the system to all the horrors in a mild, rudimentary form.—*William George Jordan.*

ONE of these days science will discover the larger causes which affect widespread climatic and sanitary conditions. So far as the latter are concerned it would not be surprising if psychological causes have a vastly greater influence on ordinary epidemics than we have formerly been accustomed to suppose.—*C. K. Earl.*

THE poisonous drugs administered by the modern practitioner usually serve only to drive away effects by shifting the seat of the disease to a more interior and more dangerous place.—*Paracelsus.*

MENTAL THERAPEUTICS.

The great principle which underlies the healing of the body by those who have repudiated drugs is the casting out of fear from the mind; hope is substituted for despair, faith for doubt, love dissolves hate, and, the mind being harmonious, the body soon reflects this harmony.

Mental science does not deny that drugs by chemical laws produce physical effects. If a pinch of soda be put in a cup of buttermilk the acidity of the milk will be corrected, but it will still be buttermilk. Should an alkali be taken to correct acidity of the stomach, it will most probably act as a neutralizer; but will any one affirm that it has removed the cause of the acidity? Opiates deaden the sensibilities, but never reach the cause of any disease. Antipyretic drugs weaken the action of the heart, so that it cannot beat so fast, and thus cool fevers; but the cause of the disease has not been touched. To deaden the sensibilities and to retard by arbitrary means the action of a vital organ is surely to destroy the danger signals which are nature's beneficent warnings.

Mental science is but a study of the powers of the mind. The day has dawned when the command, "Know thyself," is coming to be looked upon as imperative, when it is so fully recognized that "the greatest study of mankind is man," that it is no longer confined to the philosopher, scientist, and physician, but every man and woman of average intelligence hears the call of the invincible "I" for recognition. . . . I have made these fragmentary statements in regard to the general principles of mental science in grateful acknowledgment of the immense benefits which only a year's study of these principles has brought to me—hoping that others may be led to a further investigation of mental therapeutics, the greatest discovery of this great age of discoveries and inventions.—*L. Crozier French, in The Illustrator, Atlanta, Ga.*

Drugs do not act in the beneficial way they are supposed to do. According to my reading they are so many poisons, and I am supported by medical books, which speak of the toxic (poisonous) effects of drugs. Many cases are made worse, or recovery is protracted, by the use of drugs, while some are even killed or their death hastened by the drugs themselves.—*Dr. Allinson, London.*

THE "COSMIC MICROBE."

The series of lectures in progress at the Naturalists' Club was continued on the 25th ult. by Professor Sanarelli. His theme was "The Useful Work of Microbes in the Social Economy," or, to put it shortly, the "Cosmic Microbe," and he dwelt, in a thoroughly Darwinian spirit, on the beneficent activity of microbes in the soil, the air, the water, in human alimentation, in human habits, in the propagation and evolution of the human species, and even in "infective maladies" themselves, in all which spheres they exercise a function which, being natural, is at once beneficent and indispensable, the arrest of which would imply the rapid disappearance of animated creation from the terraqueous globe. Professor Sanarelli, from the researches begun at the Pasteur Institute, followed up at Siena, and soon to see the light in Montevideo, drew many striking illustrations of the part played by microbic life in biology, and claimed, as one of the future achievements of science, the organization and control of the inexhaustible and hitherto unutilized microbic forces, and the turning of these to practical account for the evolution of humanity in all its interests, individual and social. We are, according to Professor Sanarelli, on the threshold of discoveries that will revolutionize our dealings with the human organism in health and disease, widen our social horizon, and elevate and refine our common civilization.—*Roman Correspondence London Lancet.*

There is a class of cases in which imagination is largely or altogether responsible for sickness, and whatever the fancy can give it can take away. The people also who have acquired the habit of experimenting with patent medicines are peculiarly susceptible to influences of this kind, and having usually little or nothing the matter with them, it is difficult to return them to health; but if they can be persuaded that they really are well, the majority of them will cease to suffer.—*New York Tribune.*

The reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors instead of nature.—*Prof. Alexander H. Stevens, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE NEED OF CO-OPERATION.

Since the appearance of the initial number of THE METAPHYSICAL MAGAZINE a year and a half has elapsed, and this number closes the third volume. During this period numerous gratifying evidences of appreciation have been received from unexpected quarters in almost every part of the world, and abundant testimony concerning the urgent need of such a periodical is constantly accumulating.

Appreciative friends can assist the enterprise in many ways besides subscribing for a copy of the magazine for themselves. By speaking a commendatory word in the presence of acquaintances or others; by sending the names of interested people at a distance who would appreciate a sample copy; by inclosing a Prospectus in private letters to those who may not have heard of the new periodical; by seeing that the local news-agent keeps the magazine on hand, and *in sight* on his stand; by acting as agents for subscriptions (to whom a liberal discount is offered); by paying for the addition of a new subscriber to our list when renewing their own subscriptions—by these and other methods much valuable service can be rendered to the cause of the higher life as well as to the magazine, which is admittedly its most advanced and enlightened representative in the literary world.

In the ordinary sense THE METAPHYSICAL MAGAZINE is not strictly a business enterprise. Its high character and low price are maintained solely to aid the cause of right thinking and well doing, which, it has been demonstrated, may result from an understanding of the principles set forth in its pages. But the field is so wide, and the minds ready for such development are scattered throughout all communities to such an extent, that this particular enterprise, more than almost any other before the public, requires the

direct personal assistance of every one who appreciates the work and desires to see it continue. There are thousands who want this periodical and would gladly join in its work, but who have no knowledge of its existence. Many of these we cannot directly reach, but each one is perhaps known to some other who might call his attention to the importance of the work.

The fountain of truth has not yet yielded up its sweetest waters; but even the purest water cannot flow to the needful centre of distribution without appropriate channels and suitable means for individual reception. Minds can think independent of earthly compensation, but, while the world's present system of exchange of commodities obtains, the best expression of that thought cannot be suitably conveyed to the yet undeveloped minds of those who need it most without a large and continuous output of the world's medium of exchange—money. The most valuable and important features of the work outlined for THE METAPHYSICAL MAGAZINE stand as yet in abeyance, awaiting that degree of public support which shall render the accompanying expense warrantable. For this purpose we ask assistance through increase of the subscription list, the only source from which the enterprise can derive sufficient income.

The importance of the work to which THE METAPHYSICAL MAGAZINE is dedicated is conceded on all sides. It would seem, therefore, that all who are actuated by true metaphysical principles, should lend their best efforts continuously toward promoting its success. Enthusiasm in "well doing" should not be allowed to wane. You need our publication and we need your valuable assistance. Shall we exchange "commodities?"

* * *

SOCIAL REFORM.

A practical and praiseworthy endeavor to promote social regeneration along metaphysical lines has been undertaken by a number of public-spirited citizens of Boston, with headquarters at the Ben Adhem House, 24 Mall Street. The alleviation of poverty, the cure of disease, and the promotion of temperance and purity are among the purposes of the organization, which is based upon the principle that "there is an infinite worthiness in man which will appear at the call of worth, and that all particular reforms are the removing of some impediment." The summer programme will include a kindergarten, play school, and work among mothers, in support of which cash donations are earnestly solicited. We take pleasure in commending this enterprise to all lovers of humanity. Contributions will be acknowledged by Edward A. Pennock, at the above address.

"If you would have your light shine, put it in a dark place."

"When we have lived a thing it becomes part of us, and we no longer require to think of it."

"A man may be in business cheerful, active, and full of energy, and yet remain a hermit, living within the Spirit."

"When a man is born he literally contains the principles of the entire Divine kingdom, any one of which can be developed within him."

* * *

PAZIENZA.

Oh thou, who seest the vision
Of lives attuned to Truth—
Of lives wherein the coarser clay
Is turned to gold, as bright as day—
Learn to wait and watch and pray.

Thou canst not tell,
Thou dost not know
How long thou'lt have to wait
Before, with thankful eyes, thou'lt see
The golden thread which is the key
To all that's dear to thee and me.

What is that thread?
What is that key,
That magic key which brings us peace?
To deeply drink of Lethe's stream,
Forget the wrong—'tis but a dream—
And let thy life with beauty teem!

"But 'tis so long," I hear thee say;
"My heart grows faint and cold."
How long? A lifetime, hasty one?
A million years of cloud and sun
Would seem but short when it is done!

When it is done? 'Tis never done!
And as the years roll on
Thy vision grows, till out of sight
Thou'lt feel, thou'lt know 'tis infinite,
Thou'lt leave the dark,
Thou'lt live the light.

—*Lilian Upson Reed.*

BOOK REVIEWS.

KAREZZA. By Alice B. Stockham, M.D. 136 pp. Cloth, $1.00. A. B. Stockham & Co., publishers, Chicago.

The sub-title of this interesting work is "Ethics of Marriage." It relates to a subject of growing importance in the social life of the day—one to which earnest reformers and writers on sociology are directing their attention with constantly increasing eagerness. Although the literature pertaining to the marriage question is already voluminous, there is doubtless room for Dr. Stockham's little book, which states plain facts in plain language, pointing out many evils in existing matrimonial customs that are pressing for correction and suggesting remedies along the rational lines of a higher spiritual life and a more elevated regard for motherhood. The rights of children yet unborn are justly considered, and the advantages of the proper use and conservation of the procreative function are convincingly stated. The author's conclusions are drawn from experience, the physical, mental, and spiritual aspects of the question being treated in the order of their importance. "Karezza" forms a fitting appendix to "Tokology," by the same author, and should be in the hands of every lover of his race.

THE MYSTERY OF HANDWRITING. By J. Harington Keene ("Grapho"). 155 pp. Cloth, $2.00. Lee & Shepard, publishers, Boston.

This volume is intended as a handbook of the comparatively new science of graphology. The author considers handwriting "a gesture of the mind," a chapter being devoted to an analysis of the penmanship of prominent people. This is, perhaps, the most interesting portion of the book, though the rules by which habits of thought, disposition, and character may be determined through graphology are quite lucidly explained. There is no doubt that handwriting is an index to mental processes and individual peculiarities, and Mr. Keene seems to have formulated a comprehensive and somewhat practical system for the guidance of students. The book contains a portrait of the author, is beautifully printed and illustrated, and in many respects is an important and unique contribution to the literature of the day.

SOUL WAIFS. By Belle Van Derveer. 207 pp. Cloth, $1.25. The Peter Paul Book Company, publishers, Buffalo, N. Y.

A volume of poems embracing a wide range of subjects, from grave to gay and from tragedy to comedy. Considerable versatility is evinced in both

conception and expression. The author has some reputation as a public reader and reciter, and many of her poems possess a dramatic intensity which renders them well fitted for recitation purposes. Some of the lighter verses manifest a musical temperament of a high order, and this is the vital spark of true poetry. The work, as a whole, is happily free from that sameness of thought and style which makes so many books of poems rather monotonous reading. It is adorned with a frontispiece portrait of the author, and should meet with a ready sale.

THE GOLDEN LADDER. By M. J. Clarkson. 98 pp. Paper, 50c.; cloth, $1.00. Published by the author, Melrose, Mass.

To all victims of discouragement and despair, of depression, disease, or other negative condition, this book is cordially recommended. The author says that "it voices some of the richest and most helpful experiences of a lifetime," and it is certainly well calculated to lead from darkness into light. Its tone is pure and uplifting, inviting the reader from error into truth in a most fascinating way. The pathway of health is traced step by step till the apex of happiness and prosperity is reached, when the light of truth is seen in its fulness and purity and the clouds of ignorance disappear.

FATE AND JUSTICE. By E. U. Wiesendanger. (Translated from the German by N. Shultz.) 168 pp. Paper, 75 cts.; cloth, $1.00. Published by the author, Comanche, Tex.

This work claims to answer "the philosopher's pressing questions" concerning the hardships of mortal existence, the inequalities of life, the vagaries of justice, and the irony of fate, and to explain other mysteries which have perplexed thinking minds for centuries. The author's ideas correspond with those of advanced thinkers who have tested theological creeds and the superstitions which pass for religion, only to find their inadequacy to the requirements of a well-ordered mind. The work is practically an epitome of Oriental philosophy on these subjects.

* * *

OTHER NEW PUBLICATIONS.

The Palm Groves and Modern Idolatry. Poems by William Sharpe, M.D. 16 pp. Paper, 2*d.* J. J. Morse, publisher, Liverpool.

The Apperception of God. By John P. Cooke. 14 pp. Published by the author, Boston.

Wrinkles: Their Cause and Cure. By Anna McGowan. 32 pp. Paper, 50c. Published by the author, Prescott, Arizona.

Life of Francis Schlatter. By C. R. Stedman. 20 pp. Paper, 25c. The Knox Co., publishers, Denver, Colo.

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